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THE BAPTISM.

She stood up in the meekness of a heart
Resting on God, and held her fair young child
Upon her bosom, with its gentle eyes
Folded in sleep, as if its soul were gone
To whisper the baptismal vow in Heaven.
The prayer went up devoutly, and the lips
Of the good man glow'd fervently with faith,
That it would be, even as he had pray'd;
And the sweet child be gather'd to the fold
Of Jesus. As the holy words went on,
Her lips mov'd silently, and tears, fast tears
Stole from beneath her lashes, and upon
The forehead of her beautiful child lay soft
With the baptismal water. Then I thought
That, to the eye of God, that mother's tears
Would be a deeper covenant, which sin
And the temptations of the world and death,
Would leave unbroken, and that she would know
In the clear light of Heaven, how very strong
The prayer which press'd them from her heart had been,
In leading its young spirit up to God.

Roy.

From the Christian Remembrancer.

ANCIENT AND MODERN FREEMASONRY.

To unravel the history of the Freemasons of old is no easy task; it is singular what little light recent antiquarian researches have thrown upon a subject not deficient in interest. We have advanced little beyond the theories of the preceding age, and we have been unable to prop up those theories by any increase of facts. Indeed all the views formed of the body, stand, like Chinese women, on small feet, on the slender foundation of a few facts. We may, however, range the opinions of the principal writers on this subject into two classes,—the one maintaining that the fraternity was originally a corporation of architects and masons, employed solely on ecclesiastical works, composed of persons of all ranks and countries, and moving from place to place during the great church-building periods; the other asserting that it was a secret society connected with the Templars, and merely using the terms and implements of the mason's craft as a medium of secret symbolical communication. We are inclined to soothe these opposing writers by the assurance that there may be truth in both opinions. At any rate, it is not necessary positively to condemn the one by way of giving support to the other.

Now, the first and more popular view of the Freemasons is thus briefly stated in the well-known 'Glossary of Architecture':—

> 'Their early history is involved in obscurity; but in the tenth century we find them established as a free guild or corporation in Lombardy; towards the close of the same century they obtained bulls from the Pope, confirming and enlarging their privileges, giving them in addition the exclusive right to build Churches throughout Christendom, making them wholly independent of the sovereigns of the different countries in which their works were carried on, and responsible to the Pope alone. Natives of all countries were admitted into their ranks; and wherever any great work was to be executed, there they assembled in sufficient numbers for the purpose; and as soon as that was completed, removed to some other, *perhaps distant. work, where their services were again called for.* In this manner, the spread of any improvements or discoveries was so rapid, as to appear almost simultaneous. In the words of Mr. Hope, in his "History of Architecture,"—"The architects of all the sacred edifices of the Latin Church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of art"'

The same view is taken by Aubrey in his 'Natural History of Wiltshire,' a manuscript in the library of the Royal Society, and from which Mr. Halliwell gives the following extract:

> 'Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patents to a company of Italian Freemasons, to travell up and down Europe to build Churches. From those are derived the fraternity of adopted Masons. They are known to one another by certain signes and watchwords: it continues to this day. They have several lodges in several counties for their reception, and when any of them fall into decay, the brotherhood is to relieve them, &c. The manner of their adoption is very formal, and with an oath of secrecy.'

Sir Christopher Wren, in asserting his belief that they were originally 'movable societies of architects and workmen,' describes the government of the body:—

> 'The whole,' he says 'was distributed into classes; every tenth man being called a Warden, while a master in chief superintended the whole. They dwelt in huts near the building, and conversed by private signs. As money lessened in value, they found it necessary to demand an increase of wages; but Henry the Sixth made it a capital offence to belong to these trade combinations.'

He is here alluding to a certain act passed against the body during the minority of Henry, which runs as follows:—

> 'First,—Whereas, by the yearly congregations and confederacies made by the Masons in their general chapiters assembled, the good course and effect of the statute of laborers be openly violated and broken, in subversion of the law, and to the great damage of all the commons; our said lord the King, willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the said commons, hath ordained and established, That such chapiters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapiters and congregations to be assembled and holden, if they thereof be convict, shall be judged felons: and that all the other masons that come to such chapiters and congregations, be punished by imprisonment of their bodies, and make fine and ransom at the will of the King.'
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> 'Now this act,' says Mr. Halliwell, 'instead of dissolving this corporation, "the generalx chapitres assemblez," which would in fact have acknowledged it as legal prior to such dissolution, forbids all the chapiters and other congregations to be held, and declares all persons assembling or holding such to be felons. It appears from this that, very probably, many especial privileges were conferred by the papal see upon the trading fraternity of Freemasons, which is said to have existed in Europe during the middle ages. Further than this, that, upon the strength of these privileges, the Freemasons had presumed to invade the established law of the land, and to arrogate to themselves an exclusive nomination of workmen. On this supposition we can account for the violation of the statute of laborers alluded to in this act.'

In Ashmole's M. S. Cardinal Beaufort is said to have spoken of

> 'the seditious assemblies of masons, carpenters, tylers, and plaisterers, who being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion.'

The Act itself is of considerable importance, as it expressly asserts the existence of some vast body with a vast general 'Chapiter,' altogether distinct from the local guilds or corporations of masons; and we can perfectly understand such a body in its palmy days, 'giving itself airs,' to use a homely phrase, having its 'strikes,' and affording some little trouble and anxiety to the state, especially when by the increased knowledge of ordinary masons its chief utility, as a working body, had passed away. Another Act, passed in 1548, corroborates this view of the difference between Freemasons and freemen masons, for it allows the former to practise in any town in England, though not free of that town. Indeed, it is asserted that, 'in former times, no man was made free of the London company of freemen masons, unless he was initiated in some lodge of "free and accepted masons."'

Governor Pownall, in a brief account of the Freemasons, which was read before the Antiquarian Society in the year 1788, confirms many of the facts and opinions which we have just stated. About the end of the twelfth century, he says:—

> 'The Pope created several corporations of Roman or Italian architects and artists, with corporate powers and exclusive privileges; particularly with the power of settling by themselves the prices of their own work and labor, independent of the municipal laws of the country wherein they worked, according as Hiram had done by the corporations of architects and mechanics which he sent to Solomon. . . . . This body had a power of taking apprentices, and of admitting or *accepting* into their corporation approved masons. . . . . It will be found, that claiming to hold primarily and exclusively under the Pope, they assumed a right, as Freemasons, of being exempt from the regulation of statutes of laborers. . . . They refused to conform to the statutes, which regulated the price of other laborers' work, although they were specifically mentioned therein. The statute passed in Henry VI., put an end to their assemblies, but the societies of masons met in mere clubs, wherein continuing to observe and practise some of their ceremonies which once had a reference to their institutions, and to the foundation of powers which no longer existed, they sunk into mere mummery. In this very mummery, however, we may trace the tenor of the preamble of their charter, reciting the precedent of Hiram's forming a body of architects and artists, with corporate and exclusive powers, especially with that of regulating, within their own body, the prices of their labor, which Solomon agreed to abide by (1 Kings v. 6,) when they were sent to assist him in building the House of the Lord. On this Scripture precedent, so recited, the Pope, by his Charter, Diploma, or Bull, formed the Freemasons. . . . . . I can easily suppose that they, by a natural and flattering error, mistook the recital of this precedent for the record of a fact in the history of their society, as existing in the time of Solomon, and being the builders of the Temple, which supposed and assumed fact is now interwoven with their present mumery.'

From these statements, there seems ground for believing the existence of a vast organized society of architects and workmen, which at least aided in the construction of the great ecclesiastical structures of the middle ages, which did not absorb the local guilds and corporations of masons, but had a separate and independent existence. Indeed unless we believe in some such body, we know not how to account for the 'family likeness,' if we may use the term, which pervades the ecclesiastical structures of those times. We know not how to account either for the general similarity of style, nor for the general beauty of workmanship. Even if the Clergy, as the architects of the day, by their communications with each other, were able to diffuse the various changes and inventions of new styles and new features, how could their designs have been so simultaneously, and, on the whole, so beautifully executed, even in the remotest villages, unless there had been some *moving* body of skilfull workmen,—some birds of passage, who carried their skill from place to place? Let us suppose the Clergy of the present time to have discovered some new principles of construction, or some new style; let us suppose them communicating their discoveries to each other from one end of the land to the other by the easy medium of the penny post; let us suppose them instantly to resolve on erecting two or three hundred churches in the new style, not only in large towns, but in the sequestered nooks of the distant villages,—could they get their designs worked out? Those who have been engaged in Church-building know the difficulties of getting, in remote districts, any aid but that of the coarse-fingered and clumsy workmen of the place, who are enough, literally, to 'execute' the most matchless design. There was clearly, in the middle ages, both a surprising rapidity in communicating the advances of architectural science, and some surprising system by which good workmen became almost ubiquitous. Without the brotherhood of Freemasons, we are at a loss to account for this two-fold wonder.

The writer of the Glossary, as though somewhat distrusting his first account of the Freemasons, is disposed to explain the fact insisted upon by Mr. Hope, 'that Churches, as far distant from each other as the north of Scotland and the South of Italy, are minutely similar in all the essential characteristics,' by concluding that Mr. Hope alluded to the twelfth century, and by reminding us of the conquests of the Normans, 'which at this period included Sicily and the South of Italy.' Now, though these conquests gave as it were a passport to the Freemasons, it may be questioned whether mere conquest would of itself so rapidly have changed the architecture of the conquered districts. Again, it is perfectly true, as the same writer observes, that the same Church often exhibits the best and the coarsest workmanship. 'The very different degree of excellence in the workmanship, which we find in buildings of that age, also proves that local workmen were employed.' But the statement tells both ways. It proves the presence, for the time, of workmen superior to those found in the neighborhood; this very difference of skill is an almost certain test of the touch of other than 'native' 'provincial' hands. What more probable than that the Freemasons, after they had fairly started the work, left the country workmen to copy with their coarser hands the patterns which they themselves so exquisitely wrought? In some instances, we may suppose, disputes about wages, causing them to march off in a 'huff,' and to leave an unfinished work, which the local masons clumsily completed as best they could.

It is remarkable, that at this present time, for a very different purpose, we have the same need of a vast moving body to execute the great works which form the principal feature of the age, though the spirit of the age has failed to unite them together in one common brotherhood. We think there is a strong resemblance between the Church work of the middle ages and the railroad work of the present day, as regards the *method of the execution*. A new want has created a new order of men. The neighborhood through which a railroad passes fails to supply either engineers or workmen sufficient for the work, though we find constantly local workmen mixed with the moving body. If we were to suppose all the railroad engineers, the Brunels and Rennies, with all their assistants, and the 'navys,'* combined in one fraternity, with their watchwords and peculiar privileges, we have an accurate picture of the Freemasons of old.

We have also the traces of a sister society in the middle ages, engaged on what was always considered as a sister work, we mean the work of bridge-building.

> 'It seems not improbable,' we read in the Journal of the Archæological Association, 'that societies or lodges of bridge-builders existed at a very early period, and that they were relics of the policy of Roman times; but the history of such societies is involved in great obscurity. The Church appears to have taken them up and encouraged them in the twelfth century, and then they were endowed with a certain religious character. . . . A college, or religious fraternity of bridge-builders, was formed at Avignon, and Benezet, the builder of the bridge there, placed at their head. His name occurs as their Prior in 1187; but it seems to be not quite clear whether this was the first foundation of the order, or whether it had existed before he offered himself to undertake the erection of the bridge. The order of bridge-builders at Avignon, with the peculiar love of punning which characterized the middle ages, were called "*fratres pontificales*" and sometimes "fratres pontis," and "fratres pontium." The fraternity of bridge-builders soon extended its influence into other parts of France, and appears to have existed in tolerable action through the thirteenth century. It declined and became forgotten when the extension of science and mechanical knowledge rendered its efforts no longer necessary. . . . . The members of the fraternity are said by some to have worn as their badge, the figure of a mason's hammer on the breast. According to Ducange, their dress was a white vest, with the sign of a bridge and cross of cloth upon the breast.
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> Our information relating to these fraternities of bridge-builders is at present very unsatisfactory. It is probable there were similar companies in other countries, as Italy, Spain, Germany, Sweden, Denmark, &c., as we find many bridges built in those countries during the period, under the direction of ecclesiastics; but at present it is impossible to say how far they were connected with each other.'

The footsteps of the bridge-builders seem as faint as those of the Freemasons, and yet in the account of the former brotherhood we seem to be almost repeating word for word the history which we had just given of the latter. If, indeed, both fraternities were in their full work during the twelfth century, and afterwards declined, it is not surprising that their track should be hard accurately to discern. What traces will be left of the 'navys,' the constructors of our wonders, except the works themselves, and some faint allusions to them in the contemporary literature? Both these societies, by gradually enlightening the world, paved the way for their own decline; their power, as bodies, gradually gave way, as the districts which they taught caught something of their science and their skill; and as the building accounts which have reached us relate principally to those later periods, when they were beginning to sink into a mere nominal existence, so we can thus account for their silence respecting them.

Now, in noticing the resemblance between the Fratres Pontificales, and the Freemasons, we are led at once to observe the ecclesiastical character of both. Ecclesiastics, in both bodies, formed as it were the head. 'It must be borne in mind,' says the writer of the Glossary, 'that the body of Freemasons was strictly ecclesiastical, the Pope being at their head; and the leading members were the Bishops and higher orders of the Clergy, who being the only educated body, were almost of necessity the sole architects of that period.

As to the secrets of the church-building body they were probably of three kinds. First, the watchwords and symbols, which were common to the whole body, and equally possessed by the architects and working men; next, the knowledge of mason's work, which the craftsmen possessed; and, lastly, the science of architecture, the mystery indeed, which the Clergy and those superior minds which they chose to enlighten, were alone able to pierce: or, to divide them into two classes,—there were the watchwords by which all the members of the body communicated with each other, and there were the secrets of knowledge, whether of an operative or scientific kind. Esoteric and exoteric teaching was a part of this school of architecture, and while all had one common bond of union, there were the higher 'degrees' of knowledge, which the few only were able to scale. We must remember that, in those times, every art and science was looked upon as a mystery, every craft had its own symbols and watchwords, its solemn form of initiation and its oath taken thereat. Each particular branch of knowledge was treated as a secret, and the craftsmen were slow to communicate to any out of their own body, even the alphabet and the easiest principles of their art. Of course, even now, every trade and profession has its own secrets; but there is not the same wide gulf between the initiated and the uninitiated as of old; there was a love of secrecy for secrecy's sake, and what could be communicated was jealously withheld. Every calling kept to itself, a custom which hindered the advancement of real knowledge, as one subject illustrates and helps another. Thus the chemist and agriculturist, at one time separated from each other, are now co-operating for the common good. There was then a tendency to suppress rather than diffuse knowledge, and the ambiguous meaning of the word 'Craft,' may be traced to the spirit of the times. It is in this spirit that Maturin Jousse calls his treatise 'Secret d'Architecture;' and thus Sir James Hall gives it as his opinion, 'that pointed architecture was one of the *secrets* of Freemasons,' and quotes the opinion of Mr. Browne, of York, 'that the working principles of ecclesiastical architecture were founded on schemes analogous to the principles of the doctrine of the Trinity; and that there is a great probability, of the schemes having, in olden times, constituted a principal secret in the sublime degrees of Freemasonry; and that the Bishops, Priests, and other distinguished personages of the Roman Catholic Church were nearly the sole professors of that degree; and that they styled the principal secret of their order, the "Art of finding new arts." So much then for the first theory."

Now the second theory has still fewer facts to stand upon, as far as we can ascertain; yet it is stoutly maintained by many writers, that the Freemasons were a Secret Society which rose, according to Chevalier Ramsay, during the Crusades, and which, according to Barruel, was a continuation of the Order of Knights Templars. Without considering ourselves to have an extravagant love of traditions, those unwritten voices of old time, which hang like mists in the air, we cannot bring ourselves to dismiss this theory at once as a mere crude imagination, a thing of air and fancy. At the same time we confess ourselves to be at a loss for facts. In this dilemma we are disposed to examine the theory of modern Freemasonry; for though there is no ground whatever for connecting the modern body either with the old Church-building corporation, or with the supposed Secret Society, it is evident they possess the relics and cast-off clothes of some deceased Fraternity. They did not invent all the symbolism they possess. It came from others; and hence, setting aside their own interpretation of the hieroglyphics in their possession, it is simply to be decided whether their rites and hieroglyphics seem to have the characteristics of a mere Architectural Brotherhood or of a secret order. They themselves have equipped themselves in the ancient garb as best they could, but with evident ignorance of the original mode of investiture; and while we are perfectly content to have our own conjectures scared away as a mere idle dream, we cannot but smile at the many labyrinthine folds in which they have entangled themselves. They suggest to us the perplexity into which some simple Hottentot would fall, if the full dress regimentals and equipments of the 10th Hussars were laid at his feet, and he were to induct himself without instruction into the mystic and confusing habiliments. Now when we exhume the symbols and emblems of which modern Freemasons are possessed, and which they have buried beneath mountains of rhapsody and jargon, when we put the naked elements before us without the padding and disguises of modern dress, we begin to see that they might *possibly* have fitted a Secret Society—we speak throughout only of possibilities. The first thing to be done, is, to classify the elements of their symbolism, and by this process of dissection we shall arrive at three different species of symbols, metaphors, and emblems: first, such as are derived from the various forms of heathenism, such as the sun, the serpent, light, darkness, &c.; secondly, such as are derived from the Mason's craft, as the square, compasses, &c.; and thirdly, such as are derived from the Holy Land. The Ark of the Covenant, the Temple of Solomon, the East, the Cherubims, the Dove, the Rainbow, the Ark of Noah, the Ladder of Jacob, Master of Israel, Priestly order of Israel, Grand Kadesh, Order of Misraim, Knights of the East,—all these terms are found in the Masonic body or its offshoots.

(To be continued.)

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* This word will at some time prove an etymological *crux*; it originated in the systematic formation of canals throughout England; the men constructing them were termed '*navies*,' q. d. *navigators*. The recent and simultaneous construction of railways evoked a similar nomadic class, whose re-appearance in our villages ten years ago recalled the days of canal making forty years ago; and the railway laborers, with many of the habits, have inherited the name of the canal cutters; '*navies*,' therefore, as applied to railway-makers, is *secundæ ætatis* as well as *intentionis*.

From the Toronto Church.

CHURCH MUSIC.

In our last paper on this subject we endeavored to draw the attention of the Clergy to their duty in regard to congregational singing, and that especially from a conviction that nothing will be well done, and in the true spirit of the Church, until the pastors of our congregations assume their proper responsibility, by directing and controlling every part of divine service. We will now follow up our suggestions by some observations which will, we trust, help both clergymen and others to make some effectual steps in the right direction.

We would, in the first place, recommend any one who desires to restore or promote congregational singing, to *begin by directing his attention to chanting*, and that for several reasons.

1. Chanting is much easier to learn than psalm or hymn singing. We have had many opportunities of making observations upon this subject in the course of many years, and we have found many persons who could chant who could never learn to sing a metrical tune; and we have never found a case of the opposite amongst those who had equal opportunities of learning both. One reason of this is an obvious one, viz., that the chant consists of fewer notes, and departs less from ordinary reading, a large proportion of every verse being simple recitation in a musical tone.

2. It is much easier to find chants which can be sung easily by the majority of voices, male as well as female: for there are many chants which range from D to D, whilst there are few psalm or hymn tunes which do not go up to E or F. This is a very important consideration, because we shall not prevail upon persons to persevere in attempting to sing, when the act itself is made disagreeable by an unnecessary strain upon the voice.

3. The ordinary *appointed* service of the Church is that in which the chant is required, whilst that in which the metrical tone is necessary is an addition to the service, *permitted* or sanctioned, but not commanded. In speaking of the *appointed* service, I allude of course to the *Venite*, *Te Deum*, *Jubilate*, *Magnificat*, and other similar portions of the service,—respecting which we imagine there is now no doubt that they ought to be sung whenever it is practicable: the very words of the first of them—"O come, let us *sing* unto the Lord"—shewing as much in regard to it, and all the others being pointed in the same manner for singing, by a division in the middle, which is evidently not a mark of punctuation according to the sense, but a division for the purpose of chanting.

This last reason is with us the strongest of all; but we gave the others the precedence, because they were such as would most probably weigh with a larger number of persons, as being more obviously practical.

To begin, then, with chanting; the first point is to select such chants as the majority of men and women can sing with ease. In order to do this, we must bear in mind that a chant consists of a *reciting note*, to which the larger portion of the words are recited, and a *cadence* (so to speak) at the end of each half of the verse. The reciting note, then, has to be held for a considerable time in each verse, and consequently should be placed at such a pitch of the voice, that it may be easy for most voices to hold it, without strain or fatigue to the voice. Experience has shown that this will be best accomplished by allowing it to range from F to A; and accordingly, in choosing congregational chants, we should select those whose reciting note does not go lower than F nor higher than A.

With regard to the cadences, we may justly allow ourselves more latitude; but we shall certainly find those chants easiest which do not go higher than D; and those should be by all means avoided which do not mostly lie below that note, or which conclude any portion of the chant with it.

These observations of course imply that the clergyman, or some adviser of his, has some knowledge of music; but it implies no more. The clergyman himself, or some person he can trust, can easily assure himself by experience, if he likes, of the practical nature and justice of the advice we offer. There are few collections of chants which do not offer the means of making such a selection as we are speaking of: but if we were desired to specify any collection as most adapted for the purpose, we should instance "Gregorian and other Ecclesiastical Chants," Mr. Hullah's "Psalms with Chants," and the chants contained in the "Parish Choir," which we believe can be obtained at the office of the Church Society. These chants are possibly not quite so tuneful as some others; but they are sufficiently so; and they are far better adapted to congregational use than any other collection we have seen in this Colony.

In recommending the first, we must not be understood as deciding any thing on the subject of the Gregorian chants, properly so called; although the name Gregorian occurs both in that and in Mr. Hullah's collection. The truth is, there is not a single correct Gregorian chant in either of those collections; but only melodies suggested by and derived from the Gregorian chants, but with such alteration, as quite to destroy their peculiar character. And we fully agree with the Editor of the Parish Choir,—that it is much better not to *call* our chants Gregorian, until they are really so. We therefore recommend these—not as Gregorian, but—as the easiest chants for a congregation to be found in any collection to be met with in this Colony. The first mentioned collection is to be preferred, both for its cheapness, and because it contains a few double chants: for, whatever the defects of the majority of double chants, we have no wish to throw them all overboard.

Having, then, selected our chants, the next thing is to adapt them to the words. For this purpose it must be borne in mind that the chant consists of two portions,—the former consisting of a reciting note, and *three* other notes,—the latter of a reciting note, and *five* other notes. A double chant is merely a repetition of this. The former part of the chant is to be sung to the former half of a verse of the Gloria Patri, for instance, and the latter to the latter: the reciting note of the first portion of the chant will be sung to the words—"Glory be to the Father and"—and the three other notes of it to the words—"to the Son;"—the reciting note of the latter portion to the word "and," and the five remaining notes to the five syllables—"to the Holy Ghost." The next verse will be divided in a similar way; *reciting note*—"As it was in the beginning, is now, and ever;" —*concluding notes*—"shall be;"—*reciting note* —"world;"—*concluding notes*—"without end. Amen."

There are, however, some cautions to be observed; first, that *no stop* is to be made between the reciting note and the concluding notes. Some syllable, indeed, should be chosen to *dwell upon* before the concluding notes, in order to gather the voices together, preparatory to passing to the concluding notes; but no general cessation of sound should take place at that point,—still less should a marked stop be made (as by too many is done) immediately before the concluding notes. To illustrate our meaning, we will take the first clause of the *Venite*, which is commonly divided in "Pointed Psalters" as follows: "O come let us sing unto the Lord." The result of this division is, that we have heard choirs who make a distinct cessation of sound on the syllables *un*,—which is a great mistake. *Chanting is musical recitation or reading*, and should partake largely of the character of reading. A better form of the same error is, when the syllable *un* is simply dwelt upon,—in order to collect the voices, preparatory to the concluding notes; but the correct practice, and one which we observed in an admirable choral singer who visited Toronto last year, —is to *dwell* upon the emphatic word *sing*, to collect the voices upon that, and to sing the syllable *un* briefly after it on the reciting note, before passing to the concluding notes; and if the chant has a passing note at that point, to sing the unimportant syllable to the passing note. Similar remarks may be made on the other portion of the of the verse, when the first of the concluding notes should fall upon the word *strength*: consequently the voices should *dwell* upon the last syllable of the word *rejoice*, with the reciting note,—singing the unimportant words "in the" lightly in passing, either to the reciting note or to any passing note which may occur in that part of the chant.

A second caution is, to beware of too rapid an utterance in singing the words which go to the reciting note. If one thing more than another has prejudiced devout persons against chanting, it is the irreverently rapid utterance of these words, which the irreligion and carelessness of the last century has bequeathed as a legacy to our cathedrals. Many persons, indeed, regarding cathedrals as what they ought to be, than as they are, —having supposed that this gabbling pronunciation was an essential feature of chanting. Nothing can be a greater mistake; it is simply the effect of that neglect about holy things which pervaded the whole nation at the beginning of this century, and the cathedral choirs are discovering their error and returning to that more sober, dignified and reverent style of chanting which was once universal. We must remember, therefore, that chanting should not be more rapid than devout reading.

Thirdly, we must remember that (properly speaking) there are no stops, except at the middle and end of each verse. Although, therefore, it is proper to mark the punctuation slightly, at any principal stop, especially in a long verse,—this must be done, not by the absolute cessation of the voices, but by *dwelling* upon the word at which the stop occurs,—by *swelling* the note,—and by such an imperceptible cessation of the voice, as may enable the singer to take breath,—*if necessary*, but not otherwise. This remark we have thought to be more necessary, from having observed a very painstaking choir in this city, who intentionally and studiously commit the fault of keeping the stops by an absolute cessation of the voice.

Fourthly, the concluding notes should not be sung too slow. This is a fault we have observed in another of our city churches,—where it is evidently intended to add to devotion;—whereas, in our opinion, and in that of more competent judges, it only tends to damp and check it.

We have an observation to add which is scarcely of the nature of a caution, viz.: that in the concluding notes there is no need of confining a note to a single syllable. On the contrary we must be guided in a great degree by the usages of reading; and thus we shall often sing the two concluding syllables of "thanksgiving" and "salvation," and the whole words "also," "pasture" and "wilderness" to a single note. And so again, if it should be required for the convenient division of the verse according to the sense, it may be proper to sing two or more notes to one syllable; as perhaps in "his" before "also," in "*sheep* of his pasture,"—in "*hand* maiden."

These directions and cautions are intended, not so much to teach persons to chant who know nothing on the subject, as to assist those who know something. Chanting must, we apprehend, in the first instance be learnt by imitation; but attention to our observations will tend to render it more what it ought to be.

We have now brought our intended remarks to a conclusion, so far as we can see at present; but shall be happy to advert more particularly to any portion of the subject which may appear to any of our friends worthy of further discussion.—Meanwhile we earnestly exhort all our readers, so far as lies in their power, to put in practice those portions of our advice, which they themselves find practicable.

Old Age.—Grieve not, reverend age, that thy beauty and brilliancy have left thee. Once in a summer's night, the flowers glittered with dew in the moonbeams, and when daylight drew nigh they grieved that the light of the moon was gone, and with it the lustre of the dew drops. They thought not, that, after a little while, the sun would rise upon them, whose full lustre would change those pearls into blazing diamonds. So shall it be with you after a brief moment of darkness.—*Jean Paul Richter.*

For the Churchman.

Some thirty years ago, the Rev. Mr. Raffles, a distinguished English Dissenting Minister, published a volume containing an account of a tour recently made by him on the Continent of Europe. A few passages were then marked by the present writer as worthy of special consideration. The reflections they suggest are still far from being uninteresting or unseasonable. Among these passages were the following:—

"Few of the doctrines, and little of the spirit, which once rendered it" (Geneva) "the glory of the Protestant world, now remain." "The pastors of its churches are, almost to a man, Arians or Socinians." "On Sunday I debated much in my own mind where I should worship."

Every friend of the truth as it is in Jesus must sympathize with the Reverend author in this dilemma. Conscientiously attached to many of the leading doctrines of the Gospel, he is yet at a loss, even in a distinguished Christian city, and one of which Protestantism was a leading characteristic, and the boast of its clergy and people, where he could hope to find those doctrines enforced or recognized. But there was a refuge. God, in His good providence, had provided a sanctuary in which, be the officiating minister who, or of what sentiments, he may, the pure offering of Christian worship, could not be alloyed by ignorance, error, pride, or prejudice; and where much instruction in the sincere word of God was always to be certainly found.

The author bears testimony to this in a way which does credit to both his understanding and his heart, and certainly to his candor and impartiality as a dissenter. "Aware of the state of things in the *churches of Geneva*, and ignorant who and what I might hear, I determined for the *English Episcopal Chapel*. I felt the devotional part of the service extremely edifying, and was much impressed with the scriptural character, and deeply devotional spirit, of the Liturgy."

It can hardly be surprising, however to be regretted, that the force of prejudice rendered the fine opportunity thus afforded, an exception to the author's general rule, obvious throughout his book, of making the incidents of his tour, subjects of somewhat enlarged, religious and moral reflections. A less trammeled Christian would have had a pious thought to bestow on the blessed privilege of having such a liturgy, so *edifying*, *impressive*, *scriptural*, and *devotional*; and which only afforded a certain refuge from the consequences of mere Protestantism, as seen and felt in the spiritual defection of a community whose theological developments had been commenced and carried on in the school established by one of no less eminence and power than John Calvin, and at the very centre of his distinguished and zealous Protestant labors. Such a Christian would probably have been impressed much as was the celebrated oriental divine, Dr. Buchanan, when he thus wrote respecting the Syrian Churches:—

> "Here, as in all churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians, (for every copy was transcribed with the pen,) it is highly probable that if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their Liturgy, there would have been, in the revolutions of ages, no vestige of Christianity left among them.*
>
> "In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while; but a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and their CONFESSIONS OF FAITH. Wo to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary."

They who are blessed with such a Liturgy certainly owe a large debt of gratitude to God for so invaluable a gift. They should be very jealous with a godly jealousy of every thing that would shake confidence in it, or bring it into lessened esteem. Never was such a Liturgy more wanted, and never has its efficiency been more felt, than now, as a preservative against the anti-Christian tendencies of corrupt and unscriptural liturgical observances on the one hand, and the absence of liturgical provisions on the other.

If the present writer is properly informed, the Genevan and cognate Protestant communions in Europe, have Liturgies; but the use of them is not enforced by sufficiently stringent laws, nor are they guarded against the evils inseparable from connecting with them the right of offering, as public prayer, the extemporaneous effusions of the minister. Hence the facility of such omissions and additions, as may effectually conceal, overpoise, or pervert, the most correct and conservative portions of a Liturgy, and produce an effect directly contrary to that to which it naturally tends. The only safe rule is found in the wholesome and godly requirements of our Canon on the subject,† which enjoins that "on *all occasions of public worship*, every minister *shall* use the Book of Common Prayer," (which Book contains positive injunctions as to the parts of it which *shall be* used from time to time;) and further, that, on all such occasions, "*no other prayer shall be used* than those prescribed by the said Book."

B. T. O.

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* Similar remarks are applicable to the contrast between the neglect of reading the Bible, or reading it in but a very limited degree, in public worship, and making the reading of it a large and constant exercise on the occasions of that worship; and between leaving what is read, to the arbitrary selection of the officiating minister, and making it the subject of stated, fixed, and impartial legal requirement. The general distribution of the Bible among the people is by no means a provision for their instruction in it, adequate to what ought to be the solicitude and fidelity of the Church, as a true mother, in caring for the souls of her children.

† Canon xlv. General Convention, 1832.

For the Churchman.

THE UNPARDONABLE SIN.

"There is a sin unto death: I do not say he shall pray for it."—*First Gen. Epistle of St. John, 5 ch. 16 v.*

Much has been said, as well as written upon *that sin*, which in scripture is called *a sin unto death*, or the *unpardonable sin*, whereby Satan hath used often, to freighten faint and trembling believers, who having by sin, stained and polluted their baptismal robes, are by the grace of God endeavoring to wash them clean again in the blood of the Lamb. Now for the comfort of all such—the bible every where offers pardon and grace to the *believing penitent*, no matter what hath been the nature or extent of his sin; and what is more, requires the same at the hands of his brethren, as the only condition of their own forgiveness; that so there be no obstacle in the way of full and final recovery from sin, or of God's free and unmerited mercy. Certain, therefore, it is that the truly penitent cannot be the person here intended. How then, and by whom, can this unpardonable sin be committed? To determine which we must have recourse to that portion of holy writ, wherein this sin is referred to, by which by the context and the inferences drawn therefrom, we may, I think, easily satisfy ourselves as to its nature and guilt.

The epistle of St. John, which gives us an account of this sin, seems written mainly for the purpose of inculcating *brotherly love*, (as do all his other writings,) as being the only safe test of true discipleship, and our not being in a state of condemnation. He begins by bearing witness to the *great manifestation, God in the flesh*; by union with whom and with one another we have *eternal life*. "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled of the word of life; that declare we unto you, that ye may also have fellowship with us: and truly our fellowship is with the Father and his Son Jesus Christ. This then is the message we have heard of him, that God is light; and if we say we have fellowship with him and walk in darkness, we lie; but if we walk in the light, *we have fellowship* one with another; and the blood of Jesus cleanseth us from *all sin*. If we say that we have *no sin*, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from *all unrighteousness*." Here then we see that *no sin* is unpardonable, if we walk in the light, by having fellowship one with another, repenting and confessing our sins. In the very next chapter, the Apostle goes on to tell us by a seeming disparity, that "whosoever is born of God, *doth not commit sin*. In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. *We know* that we have passed from death unto life *because* we love the brethren. He that loveth not his brethren *abideth in death*; whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

The Apostle, in the scripture above, seems pointing out to us the difference between those sins of *infirmity* which ever cleave to our sinful nature, as well as *all unrighteousness* from which only we can be cleansed by having *union* one with another; and these sins of *wilful commission*, whereby we transgress the *great law of christian charity, by hating our brother*; which leads to contentions, divisions, and at last to the breaking up and tearing asunder of the body of Christ; which sin shall never have power and dominion over him that is born of God. "For all the law is fulfilled in one word even in this; thou shalt love thy neighbor as thyself;" so by a consequent analogy, the breaking of this commandment is a breach of the whole law; with such utter detestation does a just and righteous God look upon the sins of hatred and malice, that he counts them *all unrighteousness*; being those sins above all others so entirely opposed to his divine and darling attributes of *love and mercy*. "*For God is love*," that is his name and nature, and every one that loveth is born of God and his seed remaineth in him, that is the Holy Ghost will dwell within his bosom, overcoming all obstacles if he do but continue in love and fellowship with his brethren. For "if we love one another, God dwelleth in us, and his love is perfected in us." And on the contrary, "He that loveth not his brother, *walketh in darkness*" and "*abideth in death*." Words of deep and awful import, and if he thus continues in this sin, he carries about with him a living death, and must forever remain "in the congregation of the dead." Let then those words of gracious and solemn warning, spoken by our blessed Lord to his disciples, sink deep into our hearts. "Take heed therefore that the light which is in thee be not darkness." Let us examine our own hearts, and prove them by this simple scripture test, *do I love my brother*, which if we can answer satisfactorily to our consciences, then may we be assured that we are not walking in darkness, and that our light is steadily increasing; for "the path of the just is as the shining light, that shineth more and more unto the perfect day. But the way of the wicked is as darkness, they know not at what they stumble."

In examination of our present subject, let us follow the Apostle still farther in his general epistle of love. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him;" that is christians, for it follows, "By this we know that we love the children of God, when we love God and keep his commandments." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." For this very reason does the Apostle write these things, to give believers the comfortable assurance of their own salvation. "*We know* that we have passed from death unto life, *because we love the brethren*." And how may we know that we love the brethren? "*Love worketh no ill to his neighbor*," but all possible good; "therefore *love* is the fulfilling of the law." "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." And how are we to ask according to his will? By asking in a loving and forgiving spirit, being at peace with all men; and using those words our Lord himself hath commanded us, "forgive us our trespasses *as* we forgive those that trespass against us;" being the only petition in that beautiful form of prayer to which a condition is annexed. If we thus pray we are certain that we ask aright; and that we shall be heard. "For if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." Now scripture commands us, "confess your faults one to another and pray one for another, *that ye may be healed*. The effectual fervent prayer of a righteous man availeth much," witness Elias, and again, "Brethen if any of you do err from the truth (thus injuring your christian profession) and one convert him; let him know, that he which converteth the sinner from the error of his way (by recovering him from his sin) shall save a soul from death, and shall hide a multitude of sins."

In the foregoing scripture we are again met with a seeming disparity. For we are both told to confess our sins and to pray one for another, that *so we may be healed*, and again that there is a sin unto death for which we may not pray. Now what *sin* can that be which lays such an impediment in the way of God's mercy, which is said to be infinite? And how are we to reconcile the difficulty? From all that the Apostle St. John hath told us and the inferences drawn therefrom, we may, I think, see what *this sin* must be; which is nothing more or less than an HABITUALLY MALICIOUS AND UNRELENTING SPIRIT, PERSEVERING IN ITS WICKEDNESS; included under the term of *hating our brother*; which from its very nature, forfeits God's own terms of forgiveness; for he hath told us, as we love so shall we be loved, and as we forgive so shall we be forgiven; and that "he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment." Then does it follow most conclusively, if *we love not, nor forgive all men* their trespasses, so neither will God love or forgive us, because we ask not for forgiveness according to his will, which is to ask in a loving and forgiving spirit; and if we ask not according to his will, he heareth us not, and if he hear us not, we cannot obtain the petitions we desire of him. This, then, is that *unpardonable sin*, for which we must not pray, for by so doing we should be asking an unsearchable and immutable God to alter, at *our* request, *his own conditions of pardon*; which would be a thing vain as well as presumptuous. True it is that as we are commanded to make prayers and intercessions for *all men*, we may pray that God, by the influences of his holy spirit, may change the heart of our malicious and unrelenting brother; that so by asking aright he may seal his own pardon, with a just and merciful Saviour. But while he thus perseveres in a wicked and incorrigible state, we may not pray that God will forgive it, for though all unrighteousness is sin, this is a sin unto death, or leading unto death eternal, for which we may not pray, and which he who habitually commits, is said to *walk in darkness and to abide in death*—for by love is made manifest, the children of God and the children of the Devil. *Love* is the distinguishing mark of the sons of God—"Whosoever loveth is born of God and that wicked one toucheth him not," and all the sins that he hath committed shall be forgiven him. Thus it is that *charity covers a multitude of sins*—for by love God covers our sins, and by love we cover the sins of others. According to the proverb of the *wise man*, "hatred stireth up strifes, but love covereth all sins."

This sin, called elsewhere the *Sin against the Holy Ghost*, the scribes and pharisees were guilty of when they attributed the miracles wrought by our Saviour to the devil, for they did it with an envious and malicious intent, and were ever ready to embrue their hands in his innocent blood. *This sin*, which it is said cannot be forgiven, (because excluded by the conditions of pardon,) neither in this life nor in that to come, is justly called a sin against the Holy Ghost, because it is a trespass more than any other against the kindness, gentleness, and long suffering of our ever blessed Comforter—who, from the beginning of time, has striven and suffered long with the corrupt nature of wicked and sinful man. And since our blessed Saviour "ascended upon high, and led captivity captive, he received gifts for men; yea, even for the rebellious also, that the Lord God might dwell among them." From the time of our Christian baptism God the Holy Ghost takes up his abode within us, making our bodies his temples, instilling in our bosoms right principles and holy desires, ever combating and bearing with our corruptions and evil affections, unless by sinning this sin unto death, we drive him from his chosen abode. What hope then is there for even the vile and rebelious, since Christ hath received gifts even for them, if penitent? who have ever thus at hand an *Almighty friend* to guard them against all their enemies, and who by *love* will guide them into all truth, and in heaven an *Almighty intercessor* rendering their prayers available at the throne of grace! What excuse then can Christians have for grieving, by the wilful sins of *hatred and malice*, or by the *want of a loving and forgiving spirit*, so kind and merciful a God?

St. Athanasius, as well as most of the early fathers, concur in the sentiment that this *sin of sins* may be forgiven, if repented of, for penitence, say they, will wash away all guilt. St. Augustine thinks this sin to be a sin against brotherly love, which lays impediments to union and true fellowship, which sin we see carried out to a most fearful extent at the present day, among professing christians. We may not pray that God will forgive the *sin*, so hateful above all others in his sight, and as coming more directly from the *great Father of all discord*, but we may pray that God in his mercy will bring back all *thus* guilty to *unity and love*, that they, like us, may receive of the true anointing. For "behold, how good and joyful a thing it is brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Heaven, which fell upon the hill of Zion. For *there* the Lord promised his blessing, and life forever more." "*There* does the Lord promise his blessing and life forever more," even to the *Churches of his love*, dwelling together in love and unity, who from *Christ* the true anointed one, receives of that precious ointment which ran down in full and overflowing streams to the skirts of his clothing, in whose robes we must be clothed if we would receive of the true anointing. For this blessing of *unity end love* may we all most fervently pray, and more especially upon *this day*, which celebrates the life and virtues of that disciple, whom above all others it is said *Jesus loved*, (blessed privilege!) as approaching doubtless nearer to his own greatness, love, and purity. Whose whole doctrine, life and character seems embued with the spirit of *love*.

With the beautiful prayer, our Church this day offers, we will conclude.

"Merciful Lord, we beseech the to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life, through Jesus Christ our Lord. Amen." E.

St. John the Evangelists day, Dec. 27, 1847.

THE CHURCHMAN.

NEW-YORK SATURDAY, JAN. 8, 1848.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

SELF-DISCIPLINE; *A sermon before the Associate Alumni of the General Theological Seminary, &c., at the triennial meeting, Oct. 10th, 1847, by John Murray Forbes, D D., Rector of St. Luke's Church, New York.* New York, Daniel Dana, Jr., 20 John st.

THE CHRISTIAN ATHLETE. *The Address to the Students of the General Theological Seminary of the Protestanl Episcopal Church, &c., at the annual Matriculation on Ember Tuesday, December 1847. By John D. Ogilby, D. D., St. Marks Church in the Bowery—Professor of Ecclesiastical History.* Published by request of the students. New York, Daniel Dana, Jr., 20 John st., 1847.

It is somewhat remarkable, and may be taken, perhaps, as an evidence of a similarity of views and feelings at this time pervading the Church, that two of her clergy, on kindred occasions, and almost simultaneously, should choose nearly the same theme of discourse. Dr. Forbes has selected the passage in one of the epistles to the Corinthians, in which St. Paul describes his own Christian life, under images borrowed from the Isthmian games, and Professor Ogilby another passage of the same Apostle, in which, under images of the same sort, he proposes the reward of the Christian life as an incentive to its labors. The aim of both is to inculcate the essential importance of discipline, and of the self-denial involved in it, in order to the faithful preparation for the discharge of the duties of the Holy Ministry.

The sermon of Dr. Forbes is evidently the result of long and anxious reflection on the present position of the Church. The faithful ministers of Christ, if true to their mission, will always have difficulties to struggle with, and there may be at times a tendency to exaggerate these difficulties, or at least to let them press too heavily on the mind. In the discipline of the Church Dr. Forbes finds at once the most effectual remedy of these difficulties, and the best antidote to the apprehensions which they are apt to excite. In his sermon we find a clear statement of the provision for discipline which the Church has made, and those excellent practical directions and earnest persuasions for faithful and salutary conformity to the Church's provision, which could only come from one who, to a profound reflection on the principles, has added the conscientious practice of the duties of the Christian and Ministerial life. In illustration and confirmation of this remark we refer to the extract from this sermon on our last page.

The address of Professor Ogilby evinces the same sense of the necessity of discipline, and the same reliance on the Church's provisions, and is moreover a pointed and straightforward inculcation on candidates for the Holy Ministry and students of the Seminary, of those humble, filial, and obedient tempers which will qualify them for willing subjection to the Church's rule, and enable them to derive from her discipline the benefit which it is so well fitted to yield. We account it a token of good to the Church that two of her Clergy, occupying high and prominent trusts, should thus unite in calling to the minds of their brethren, and pressing on their consciences the more practical duties of their profession. We purpose to give our readers an extract from the Professor's address, though at the same time we would express the hope that as many as conveniently can would furnish themselves with copies of both the productions which are the subject of the present brief notice.

HISTORY OF THE INDIAN TRIBES OF NORTH AMERICA. *To be completed in thirty parts.* Philadelphia; Published by J. T. Bowen, 14 Broad-st., above Chesnut, 1847.

Some years since a work of great value and beauty, entitled "History of the Indian Tribes of North America," and written by Col. T. L. Mc Kenney, formerly chief of the Indian Bureau at Washington, and Judge Hall, of Cincinnati, was published in folio, and elegantly embellished with portraits of distinguished aboriginal characters. The price of this work was *one hundred and twenty dollars* a copy, and, of course, beyond the means of thousands who were fully competent to appreciate a work of so great a national interest. To remove this inability, by printing the same matter in a cheaper form is, we presume, the design of the present edition of Mr. Bowen, who is also the artist to whom the work is indebted for its illustrations. Mr. Bowen's edition, however, though put at a lower price, is said, by those who have compared the two, to be the more beautiful and desirable in all respects. It is in royal octavo, and furnished *to subscribers at one dollar and twenty-five cents* a number; a very low price, considering the superior quality of the paper and type, and the beauty of the colored engravings. The first number contains a portrait of Red Jacket, of Mo-hon-go, an Osage woman, of Shar-i-tar-ish, a Pawnee Chief, and of Se-quo-yah, the inventor of the Cherokee alphabet, with biographical sketches. Our readers will do well to embrace the opportunity thus offered to them of possessing a valuable repository of Indian history and biography, life and manners.

LOVE'S CALENDAR, *Lays of the Hudson, nnd other Poems. By Charles Fenno Hoffman.* pp. 221. 24mo. Appletons.

A neat miniature edition of a choice American Poet. This tasteful little volume is chiefly occupied with the already well-known and favorite productions of the author, the new pieces being of a somewhat different character. These are chiefly Mexican ballads, and though popular at the present time, and intrinsically spirited, yet do not, to our mind, possess the characteristic qualities of the author's Muse.

The more prominent traits of Mr. Hoffman's poetry are, gracefulness, delicacy, and gallantry of sentiment. Not that he is a merely elegant versifier, for he has vigor and freshness, at the same time. But his strength is concealed by the mantle of beauty thrown over it by his fancy; his sentiment is not thin and intellectual, but the creature of a glowing temperament and a generous heart.

The amatory effusions of the Poet have been compared to Waller. They are not mere imitations, but executed in the spirit of that courtly lover. Amid numerous instances, that might be almost selected at random from the first long poem of the collection, stanza XIX. occurs, as one of the most delicate. So, too, the five lines written in a Lady's Prayer Book, page 159. The Waxen Rose, a fine copy of the delightful original, &c. Other effusions of a similar character, display a different model, in the fluent ease and melody of the school of Moore. Mr. Hoffman is confessedly the first lyrical writer we have, and although pre-eminently successful in themes of sentiment and gallantry, is almost equally at home in the woods and on the waves, with the Indian or hunter, at the social board, or alone in the forest.

Perhaps no two pieces are more generally favorites, in their way, than Sparkling and Bright, and the Boat Song on page 169. Out of Moore, or Barry Cornwall, we know nothing better.

The descriptive pieces are carefully elaborated—the landscapes on the Hudson, (classic ground,) forest scenery, female beauty, the Indian characters. The Forest Cemetery and Kachereo, are full of elegant pictures, such as Campbell and Beattie would not have disowned in their classic stanzas. Most of the poems are occasional, voluntary, spontaneous. This is essentially the case with the true lyric Poet, who writes from impulse, and not "with premeditated art." The offspring of transitory impressions, or the sudden expression of deep and long cherished feeling, the lyric is of all the forms of verse the most natural and least studied, owes the least to art or design, and gushes most freely from a copious fancy.

As a New Yorker, the poetical reputation of our author should be cherished among a small and select number of New York Poets, himself, (with Sands and Drake, "gone before,") and C. C. Moore, C. Matthews, Hoyt, Lawrence, and Carey.

With the exception of Mr. Bryant, Hoffman, is the only poetic editor we can, at present, call to mind. Since the days when Campbell edited the New Monthly, and Dana, before him, the North American Review, poetry and criticism have not often gone hand in hand together, fancy and critical judgment have not been met in union. In his hands the literary world has acquired a keen and manly advocate of New York history and biography, with a strong leaning towards American History, in general, and a faithful interpreter of Indian character and habits, mythology, and manners.

Than this tasteful little volume, there could hardly be a more appropriate gift at the present season; and especially, here, in New York, where the author is universally known, admired, and beloved. J.

We take great pleasure in laying before our readers the following very interesting communication, received by the Agent of our Bible and Common Prayer Book Society. Such evidences of usefulness imparted by the distribution of our Prayer Book, should stimulate Churchmen to assist the Society to scatter over our widely extended communion, the inimitable formulary of our faith.

HOUSTON, Dec. 14th, 1847.

To Mr. T. C. BUTLER,

Dear Sir,—I received from you, as Agent of the Bible and Common Prayer Book Society of New York, one hundred Prayer Books for distribution in this State. I shall endeavor to dispose of them judiciously, to make the Church known to those who are for the most part ignorant of her doctrines and worship. During the little time I have been in this new country, I have seen wonderful effects produced by scattering a few Prayer Books, in a small community, where little was known of the Church. And when we cannot find a minister to enter the field, I know of nothing equal, as a pioneer of the Church, to our "Book of Common Prayer." Through God's blessing it has done much, and I trust will yet do much more "for His glory," "for the safety, honor and welfare of His Church." These Prayer Books are not wanted for my own congregation—but I hope that we shall be able ere long, to contribute for the aid of the benevolent operations of the Church.

We are in great need of laborers in this field, which is already "more than white for the harvest."

I have frequent calls for Prayer Books and tracts from the interior, which I trust are preparing the way for the ambassador who shall ere long, come to labor in the waste places of our Zion. Oh that "the Lord of the harvest would send forth more laborers into his harvest!" That God may bless you, and the Societies with which you are connected, for the advancement of His glory, is the prayer of your obedient servant,

CHARLES GILLETT.

THE BLACKSMITH'S NIGHT. We cannot speak of this poem—written after the purest classical model—in sufficiently high terms. The author well deserves the patronage of all lovers of native genius. The poem may be had of Spalding & Shepard, 191 Broadway.

THE MIDDLE KINGDOM; *a Survey, &c., of the Chinese Empire and its inhabitants. With a new map of the Empire and illustrations, principally engraved by J. W. Orr. By S. Wells Williams.* In two volumes. New York and London; Wiley & Putnam, 1848.

There is, perhaps, no people respecting whose manners and habits there has been so much curiosity, and so little means of obtaining information, as the Chinese. Hence the present work, which takes a minute and extensive survey of the geography, government, education, social life, arts, religion, &c., of this hitherto almost impenetrable nation, supplies an important desideratum in our literature. The author appears to have been well qualified for his undertaking, by his general intelligence, by a long residence in China, and intimate acquaintance with the best sources of information. His statements may be presumed to be accurate, and certainly they are interesting in a very high degree. On almost every subject connected with the religious, social, and political condition of China, or calculated to throw light on the past history of the nation, or its present position and influence, these volumes can be consulted with satisfaction. They exhibit the Chinese in a more favorable light than most Europeans and Americans have been accustomed to regard them; particularly in their laws and administration of justice, and their principles and method of education, the chapters respecting which will be read, we think, with especial interest.

As a specimen of the poetry of the Chinese, we copy "an extemporaneous sonnet written by Ma, a gentleman of respectable literary attainments, who was successfully operated on for a cataract, in Dr. Parker's Opthalmic Hosipital, at Canton." The native pathos of the effusion is no more than under the circumstances might be expected; but such exquisitely beautiful images as "the cradle of the tear," and "the glass hung in mist," we confess, took us somewhat by surprise

"A fluid, darksome and opaque, long time had dimmed my sight,
For seven revolving, weary years, one eye was lost to sight;
The other, darkened by a film, during three years saw no day,
High heaven's bright and gladd'ning light could not pierce it with its ray.

"Long, long I sought the hoped relief, but still I sought in vain,
My treasures lavished in the search, brought no relief from pain;
Till, at length, I thought my garments I must pawn or sell,
And plenty in my house I feared was never more to dwell.

"Then loudly did I ask, for what cause such pain I bore;
For transgressions in a former life unatoned for before?
But again came forth the reflection, how, if you, oft, men of worth,
For slight errors had borne suffering great as drew my sorrow forth.

"'And shall not one,' said I then, 'whose worth is but as naught,
Bear patiently as heaven's gift what it ordains?' The thought
Was scarce completely formed, when of a friend the footstep fell
On my threshold, and I breathed a hope he had words of joy to tell.

"'I've heard,' the friend who entered said, 'there's come to us of late
A native of the 'Flowery Flags,' far off, and foreign state;
O'er tens of thousand miles to the Inner Land he's come;
His hope and aim to heal men's pain, he leaves his native home.

"I quick went forth, this man I sought, this generous doctor found,
He gained my heart, he's kind and good; for, high up from the ground
He gave a room to which he came, at morn, at eve, at night.—
Words were but vain were I to try his kindness to recite.

"With needle argentine, he pierced the cradle of the tear.
What fears I felt! Su Tungpo's words rung threatening in my ear;
'Glass hung in mist,' the poet says, 'take heed you do not shake,'
(The words of fear rung in my ear,) how if it chance to break!

"The fragile lens his needle pierced; the dread, the sting, the pain,
I thought on these, and that the cup of sorrow I must drain;
But then my memory faithful showed the work of fell disease,
How long the orbs of sight were dark, and I deprived of ease.

"And thus I thought: 'if now, indeed, I were to find relief;
'Twere not too much to bear the pain, to bear the present grief.'
Then the words of kindness which I heard, sunk deep into my soul,
And free from fear I gave myself to the foreigner's control.

His silver needle sought the lens, and quickly from it drew
The opaque and darksome fluid, whose effect so well I knew;
This golden probe soon clear'd the lens, and then my eyes he bound,
And laved with water sweet as is the dew to thirsty grounds.

"Three days thus lay I prostrate still; no food then could I eat,
My limbs relaxed were stretched as though the approach of death to meet;
With thoughts astray—mind ill at ease—away from home and wife,
I often thought that by a thread was hung my precious life.

"Three days I lay, no food had I, and nothing did I feel;
For hunger, sorrow, pain, nor hope, nor thought of woe or weal;
My vigor fled, my life seemed gone, when sudden in my pain,
There came one ray—one glimmering ray, I see,—I live again!

"As starts from visions of the night, he who dreams a fearful dream,
As from the tomb, up rushing comes, one restored to day's bright beam,
Thus I, with gladness and surprise, with joy, with keen delight,
See friends and kindred crowd around; I hail the blessed light.

"With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, 'O lead me quick to him who can the sight restore!'
To kneel I tried, but he forbade; and forcing me to rise,
'To mortal man bend not the knee;' then pointing to the skies:—

"'I'm but,' said he, 'the workman's tool, another's is the hand;
Before *His* might, and in *His* sight, men feeble, helpless, stand;
Go, virtue learn to cultivate, and never thou forget
That for some work of future thy life is spared thee yet!'

"The offering taken of my thanks, he refused; nor would he take
Silver or gold, they seemed as dust; 'tis but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last day is o'er.

"Thus have I told in these brief words, this learned doctor's praise,
Well does his worth deserve that I should tablets to him raise."

As interesting in itself and appropriate to the season, we annex the following description of a Chinese New Year:—

The return of the year is an occasion of unbounded festivity and hilarity, as if the whole population threw off the old year with a shout, and clothed themselves in the new with their change of garments. The evidences of the approach of this chief festival appear some weeks previous. The principal streets are lined with tables, upon which articles of dress, furniture and fancy are disposed for sale in the most attractive manner. Necessity compels many to dispose of rare articles and superfluous things at this season, and sometimes very curious articles, long laid up in families, can be procured at a cheap rate. It is customary for superiors to give their dependants and employers a present at this season, and for shopmen to send an acknowledgement of favors to their customers; one of the most common gifts among the lower classes is a pair of new shoes. Among the stands for presents are other tables, at which persons are seated, provided with pencils and gilt red paper of various sizes, on which they write sentences appropriate to the season in various styles, to be pasted upon the door posts and lintels of dwellings and shops, or suspended from the halls. The shops also appear very brilliant with an array of these papers interspersed among the *kin hwa*, or golden flowers, which are sprigs of artificial leaves and flowers made of brass tinsel and fastened upon wires; that latter are made for an annual offering in temples, or before the household tablet. Small stripes of red and gilt paper, some bearing the word *fuh*, or happiness, large and small red candles, gaily painted, and other things used in idolatry, are likewise sold in stalls and shops, and with the increased throng impart an unusually lively appearance to the streets. Another evident sign of the approaching change is the use of water upon the doors, shutters, and other woodwork of houses, shops, washing chars, untensils, clothes, &c., as if cleanliness had not a little to do with joy, and a well washed person and tenement were indispensable to the proper celebration of the festival. The small craft, tanka-boats, and lighters, are also beached and turned inside out for a scrubbing.

A still more praiseworthy custom attending and announcing this season, is that of settling accounts and paying debts; and shop keepers are very busy waiting upon their customers, and creditors on their debtors, to arrange these important matters. No debt is allowed to overpass new year without a settlement or satisfactory arrangement, if it can be avoided; and those whose liabilities altogether exceed their means, are generally obliged to wind up their concerns, and give all their available property into the hands of their creditors. The consequences of this general pay day are a high rate of money, great resort to the pawn brokers, and low price of most kinds of produce and goods. Many good results flow from the practice, and the general experience of the difficulty and expense of resorting to legal proceedings to recover debts, induces all to observe and maintain it. De Guignes mentions one expedient to oblige a man to pay his debts at this season, which is to carry off the door of his house or shop, for then his premises and person will be exposed to the entrance and anger of all the hungry and malicious demons prowling around the streets, and happiness no more revisit his abode; to avoid this he had better settle his accounts. It is a common practice among devout persons to settle with the gods, and during a few days before the new year, the temples are unusually thronged by devotees, both male and female, rich and poor. Some persons fast and engage priests to intercede for them, that their sins may be pardoned, while they prostrate themselves before the images amidst din of gongs, drums and bells; and thus clear off the old score. On new year's eve, the streets are full of people, all hurrying to and fro, to conclude the many matters which press upon them. Some are busy pasting the five papers upon their lintels, signifying their desire that the five blessings which constitute the sum of all human felicity, namely, longevity, riches, health, love of virtue, and a natural death may be their favored portion. Such sentences as, "May the five blessings descend upon this door," "May heaven confer happiness," "May rich customers ever enter this door," are placed above them; and the door posts are adorned with others on plain, or sprinkled gilt red paper, making the entrance altogether look quite picturesque. In the hall are suspended scrolls more or less costly, containing antithetical sentences carefully chosen. A literary man would have, for instance, a distich like the following:

May I be so learned as to secrete in my mind three myriads of volumes:
May I know the affairs of the world for six thousand years.

Other professions and tastes would exhibit sentences of a different character.

Boat people are peculiarly liberal of their paper prayers, pasting them on every board and oar in the boat, and suspending them from the stern in scores, making the vessel flutter with gaiety. The farmers paste them upon their barns, trees wattles, baskets, and implements, as if nothing was too insignificant for a blessing. The house is arranged in the most orderly manner, and purified with many religious ceremonies and lustrations, firing of crackers, &c., and as the necessary preparations occupy a considerable portion of the night, the streets are not quiet until nearly dawn. In addition to the bustle arising from business and religious observances, which marks this passage of time, the constant explosion of fire crackers, and the clamor of gongs, make it still more noisy. Strings of these crackling fireworks are burned at the doorposts before the outgoing and incoming of the year, designed to expel and deter evil spirits from the house; and the consumption is so great as to cover the streets with fragments, and farmers come the week after and sweep up hundreds of bushels for manure.

The first day of the year may moreover be regarded as the birthday of the entire population, for the practice among the Hebrews, of dating their ages from the first day of the year, prevails also in China; so that a child born only a week before new year, is considered as entering its second year on the first day of the first month. This does not, however, altogether supersede the observance of the real anniversary, and parents frequently make a gala day of the birthday of their young sons. Mr. Lowrie (Miss. Chronicle, 1846) describes the ceremonies observed by one father, who came to a temple in Ningpo to celebrate the sixth birthday of his son. "The little fellow was dressed in his best clothes, and his father had brought gilt paper, printed prayers, and a large number of bowls of meats, rice, vegetables, spirits, nuts, &c., as an offering to be spread out before the idols. The ceremonies were performed in the apartment of the *Tan Nur* or Bushel Mother, who has special charge of infants before and after birth. The old abbot was dressed in a scarlet robe, with a gilt image of a serpent fastened in his hair; one of the monks wore a purple, another a gray robe. A multitude of prayers, seemingly a sound of repetitions, were made by the abbot, occasionally chanting a little, when the attendants joined in chorus, and a deafening clamor of bells, symbols, and wooden blocks, added force to their cry; genuflexions and prostrations were repeatedly made. One part of the ceremony was to pass a live cock through a barrel, which the assistants performed many times, shouting some strange words at each repetition; this act symbolized the dangers through which the child was to pass in his future life, and the priests had prayed that he might as safely come out of them all, as the cock had passed through the barrel. In conclusion, some of the prayers were burned and a libation poured out, and a grand symphony of bell, gong, drum, and block, closed the scene."

A great diversity of local usages are observed at this period in different parts of the country. In Amoy, the custom of "surrounding the furnace," is generally practiced. The members of the family sit down to a substantial supper on new year's eve, with a pan of charcoal under the table, as a supposed preservation against fires. After the supper is ended, the wooden lamp stands are brought out and spread upon the pavement, with a heap of gold and silver paper, and set on fire after all demons have been warned off by a volley of fire crackers. The embers are then divided into twelve heaps, and their manner of going out, carefully watched as a prognostic of the kind of weather to be expected the ensuing year. Many persons wash their bodies in warm water, made aromatic by the infusion of leaves, as a security against diseases; this ceremony and ornamenting the ancestral shrine, and garnishing the whole house with inscriptions, pictures, flowers, and fruit, in the gayest manner the means of the family will allow, occupy most of the night.

The stillness of the streets and closed shops on new year's morning, presents a striking contrast to the usual bustle and crowd, resembling the Christian Sabbath. The red papers on the doors are here and there interspersed with blue ones, announcing that during the past year, death has come among the inmates of the house,—a silent but expressive intimation to passers, that some who saw the last new year have passed away. In some places, white, yellow, and carnation colored papers are employed, as well as blue, to distinguish the degree of the deceased kindred. Etiquette requires that those who mourn, remain at home at this period. In a few hours the streets begin to be filled with well dressed persons, hastening in sedans or afoot to make their calls; and those who cannot afford to buy a new suit, hire one for this purpose, so that a man hardly knows his own domestics in their finery and robes. The meeting of friends in the streets, both bound on the same errand, is attended with particular demonstrations of respect, each politely struggling who shall be most affectedly humble. On this day, parents receive the prostrations of their children, teachers expect the salutations of their pupils, magistrates look for the calls of their inferiors, and ancestors of every generation, and gods of various powers, are presented with the offerings of devotees in the hall or temple. Much of the visiting is done by cards, on which is stamped an emblematic device, representing the three happy wishes of children, rank, and longevity; a common card suffices for distant acquaintances and customers. It might be a subject of speculation whether the custom of visiting and receiving one's acquaintances on new year's day, practiced among the Dutch and in some parts of America, was not originally imitated from the Chinese: but as in some other things, the westerns have improved upon the easterns in calling upon the ladies. Persons as they meet salute each other with *Kunghi! Kunghi!* i. e. I respectfully wish you joy! which from its use at this season, is quite like the Happy New Year! of Englishman. Towards evening, the merry sounds proceeding from the closet doors, announce that the sacrifice provided for presentations before the shrines of departed parents is cheering the worshippers; while the great numbers who resort to the gambling shops, show full well that the routine of ceremony soon becomes tiresome, and a more exciting stimulus is needed. The extent to which play is carried at this season, is almost indescribable. Jugglers, mountebanks, and actors, also endeavor to collect a few coppers by amusing the crowds. Generally speaking, however, the three days devoted to this festival, pass by without turmoil, and business and work gradually resume their usual course for another twelvemonth.

A very beautiful Font—the gift of a devout Christian woman—has been placed in the Church of the Annunciation in this city. The Font is made of brown stone; and is four feet high and two feet six inches in diameter at the top. It is octagonal in the plan; the base is embellished with appropriate mouldings, and the stem is pannelled. The bowl is sculptured with clusters of leaves on its under side, and on each of the eight sides is a deep-cut quatre-foil in a circular fillet. Upon the top surface outside of the cavity is designed to be an appropriate inscription. The Font stands near the chancel on the side opposite to the Vestry room.

ERRATA.—In the piece of Poetry, "The House of God," in our last, third stanza—for "run" read *own*. In the fourth stanza, for "when'er," read *where'er*. In the fifth, for "cone," read *once*.

In the notice of "*The Work claiming to be the Constitutions of the Holy Apostles*," &c., third line, for "writing," read *editing*. In the leading editorial, 7th paragraph, 3rd line, for "hundreds of years," read *hundred years*.

For the Churchman.

NEW ENGLAND.

Rev. and Dear Sir,—You, who know me to be a Churchman, in the strictest, fullest sense, will be somewhat surprised, doubtless, to hear me say that I have just this moment returned from the celebration of Forefathers day! This is now being *whipped* into a great day, among the Puritans of New England. Whether fast or festival, it behooves me, poor Churchman, not to say, perhaps. But true it is, that the descendants of these very persons, who complained so vehemently of the Anglican Church, for requiring *of her Clergy* the strict observance of Christmas and Ash Wednesday, Good Friday, and Holy Thursday, and who, on that account, came to the shores of New England *for conscience sake*, and before they could enjoy its fullest rights, and blessed immunities, were compelled to remove some such impediments as our Roger Williams, *by exile and banishment*; and poor helpless Quaker women *by hanging*, because the one refused *conformity* to their requisitions, and the others *made faces at their Clergy!* and refused *to stay banished!!* The very descendants of these persons are now attempting to intercalate another day into their hitherto *sparse Calendar*, consisting of "Sabbath" and Thanksgiving day!!

But to the business in hand. I am now in one of the villages in the interior of New England, where there is a large Society of professing Christians, who call themselves Congregationalists; and another almost as numerous of the Methodists. Great preparation has been making for some days for this celebration of Forefathers day. As there is no Church here, and very few Church people, I was glad of an invitation from my *host, who is a very kind man, and good Christian*, I doubt not, to attend this *fete* of the Puritans. I shall give a very brief account of what I saw and heard, as fully showing how truly, indeed, fact is often stranger than fancy. And so strictly and plainly do I adhere to the very incidents of that celebration, that I verily believe, its chief officers will not only recognize the picture, but will vouch for its unvarnished truth.

There is, then, a Common Pleas Court in session here this week, and Saturday of this week is Christmas; the anniversary, as all Puritans will almost need to be told, of the revelation of God to man in the flesh; the object of our faith; the sum of all our hopes; the pattern of our lives, and our final Judge. But not one word is said or thought of any commemoration of *that day!* by no means! Why that is mere Popery! The good people here think it awful! that the Chief Justice, and some few members of the bar, who are Churchmen, wish the Court to be adjourned on that day. The majority of the people, who are either dissenters, or deists, exclaim against any such mummery! as keeping Christmas!! They would sooner give up any other day to the Judge almost than that one! He told some of them *in banter*, that if they would give him that day to attend Church in a neighboring town, and to dine with his family, he would stipulate to hold Court *the next Sunday!* but some of them almost thought it profanity to compare Christmas with Sunday!

But there was a general turn out to Forefathers day. The gathering, or "meeting," was in one of the old fashioned, barn-like looking *officina pœnitentis*, which are so common, so grim, and ghost-like, all over New England. It was crammed to suffocation! six or eight hundred at the very least. When I entered, the service had begun, the choir, with every variety of pipe and string, from a bazoon to a fiddle, and voices from the piping treble of boys just entering their teens, to the harsh, broken bass, of forty, were performing, *miserbile*, not to say *horribile auditu*, one of the chants, *in our Evening Service!* concluding it with the *Gloria Patrie*, because it was so in the "singing book," by Lowell Mason, or some other Professor of the Art. During this performance the auditory sat in quiet rest, or idle chat, even during the *Gloria Patri*. This done, a tall, gaunt man, with a most stentorian voice, *made a prayer* for the edification of his audience. It was certainly heard as far, if not as high, as any prayer ever uttered by any one, within the sound of my ears. This done, the choir struck into a very ecstatic Anthem, which brought the lazy loiterers to their feet, who, during the prayer, had sat gazing listlessly about the house, criticising the attitude of those who kneeled, or even covered their faces; as, "Wishing to be seen of men!" "Some poor Methodists!" and such like charitable speeches.

But next came the address, as every thing which is written is here denominated. But this beggars all description. It was a mixture of conceit and self-complacency, on the one hand; and of bitterness and blasphemy against all religions, in general, except the Puritans, and the English Church in particular, on the other hand, taken mostly from Neal's History of the Puritans, and the shreds and patch work of Mr. George Bancroft, whilome a cabinet minister, at Washington, now a foreign minister at the Court of St. James! *et olim, me priget meminisse*, an Unitarian minister!! But it sufficeth that the end *did* come, and then the *end was known*, which was indeed more grateful to his hearers than any other subdivision of his piece.

Then followed a prayer, which was an invocation, or apostrophe, to the goddess of Liberty; and by a singular coincidence, if it were not premeditated, the choir sung an ode to freedom, "Safely dwell," *et cetera*. The choir were then told to sing the Doxology, and they struck up in the words "Be thou, O God, exalted high," to the tune of Old Hundred, which shows the idea a Puritan choir have of a Doxology!

Thus endeth this strange bundle of absurdities. Comment is needless. If you think it will be useful it is at your disposal. X.

December 22, 1847.

FOREIGN ITEMS.

Proposed Extension of the Episcopate.—A scheme has been matured for materially increasing the Hierarchy of the Church, and will be submitted for the consideration of the Legislature in the course of the present session. The plan provides for the establishment of new Bishoprics, and the manner in which endowments may be obtained. It is proposed to leave the Diocese of Bangor, St. Asaph, and Llandaff, as they are at present; but to divide the Diocese of St. David's, forming a new See at Brecon, to include the Archdeaconries of Brecon and Cardigan. From the Diocese of Bath and Wells would be detached the Archdeaconry of Bath, and uniting it to the Archdeaconry of Bristol, the See of Bristol and Bath would be restored. The Archiepiscopal Diocese of Canterbury would be reduced to half its present size, placing the remainder of Kent under the See of Rochester, as in former times. The Diocese of Chichester, which now includes the whole of Sussex, and no more, would be left untouched. The Diocese of Ely would give the Archdeaconries of Bedford and Huntingdon to one new See at Bedford, and that at Sudbury to another at Bury St. Edmund's. The Diocese of Exeter would have one new Bishop for Cornwell at Bedmin, and one for the Archdeaconries of Barnstaple and Totness seated at Plymouth. From the Dioceses of Hereford and of Lichfield would be detached the whole of the county of Salop, which would be placed under a new Bishop at Shrewsbury. In the Diocese of Lichfield a new See would be erected for the county of Lerby at Derby. In the Diocese of Lincoln, the present Episcopal See would retain nearly one-half of the Archdeaconry of Lincoln. The southern part would have a new See at Stanford or Boston, and the Archdeaconry of Stow and the northern part of the Archdeaconry of Lincoln, would have a new See at Gainsborough. The Archdeaconry of Nottingham would have a new See at Southwell. In the Diocese of London a new See would be founded at Westminster, to take charge of part of Westminster, Southwark, and Surrey. In the Diocese of Norwich two additional Sees would be founded in Norfolk, at Yarmouth, and Walsingham, and one in Suffolk, at Ipswich. From the Diocese of Oxford, Berkshire would be detached, and from the new Diocese of Windsor; Buckinghamshire also would be a new Diocese. In the Diocese of Peterborough, the Archdeaconry of Leicester would be a distinct Diocese and See. In the present Diocese of Rochester, there would be Bishops of Colchester, Chelmsford, and St. Albans, the See of Rochester being restored to its ancient jurisdiction in Kent. The Diocese of Salisbury would be divided, and the county of Dorset constitute a distinct Bishopric, the See to be placed at Sherborne. In the Diocese of Winchester, the Channel Islands would be provided with a Bishop of Jersey, besides the separation of Surrey as already mentioned. In the Diocese of Worcester a new Bishopric would be formed at Birmingham and Coventry for Warwickshire. The See of Carlisle would remain unaltered. The See of Chester would be divided into those of Chester, Manchester, (now formed) Liverpool, and Lancaster. The county of Northumberland would be detached from Durham and become a distinct Diocese under the See of Newcastle and Hexam. The Archdeaconry of Craven in the Diocese of Ripon would become a new Diocese with a See at Halifax and Leeds. The Archdeaconry of the East Riding and that of Cleveland would be new Dioceses under the Bishops of Beverly and Whithy. Thus it will be seen that the proposed addition amounts to 31 new Sees, which would raise the whole number of Episcopal Sees in England and Wales to 56, besides the Bishoprics of Jersey and Sodor and Man. Then, as to the means by which funds can be provided for the support of these Bishops. The Bishopric of the Channel Islands would be completely endowed by annexing it to the Deanery of Jersey, so that 56 Sees remain to be provided for. Setting aside the Sees of Canterbury, York, London, Durham, and Winchester, for which a higher scale than the rest would be fixed, there would be 51 Sees to be considered. Of these, 21 (those having parliamentary seats) would have incomes of 3,500l, and the remaining 30 would have incomes of 3,000l. This would require the sum of 165,500l. To the Primacy 10,000l per annum would be given, to the Archbishop of York and the Bishop of London 8,000l. respectively, and to the Bishops of Durham and Winchester 3,000l., making a total of 36,000l. per annum, or, on the whole, an income amounting to 199,500l. for the support of the Hierarchy of England. The Episcopal income at present is 170,000l. and it is proposed that the remaining 29,500l. shall be raised by making parochial benefices, (which would be attached to the new Dioceses) assist in the endowment of Episcopal Sees, which arrangement would have the advantage of providing residences as well as incomes. There are some minor details connected with the scheme which may be altered as circumstances may dictate.

The proposed scheme is very good in certain parts, but the author of it has made some mistakes. The See of Carlisle should be divided into two, and Durham into three Bishoprics. The city of Westminster and part of Middlesex, would require one Bishop; and the county of Middlesex another. Montgomery and Merioneth should form a new Bishopric, leaving Hereford and Radnor for the Bishopric of Hereford, and Shropshire for the Bishopric of Shrewsbury. With these alterations, the scheme might do very well. With regard to the means by which funds are to be provided for the support of these new Bishoprics, we would rather make Deaneries than Parishes assist in the endowment of Episcopal Sees. With these remarks we dismiss the subject at present, with the hope that this scheme, or something like it, may soon be carried into effect.—*English Churchman.*

From the London Times.

THE VACANT SEES.

We believe we may set at rest the speculations which have been raised by the vacancy in the See of York, by announcing that Dr. Musgrave, the Bishop of Hereford, is to be the new Archbishop, and that he is to be replaced in his present See by Dr. Hampden, Regius Professor of Divinity at Oxford.

On the former of these appointments we have but little to remark; but that little, we are sorry to say, is unfavorable. Dr. Musgrave may, for aught we know, be a good man of business, and he may also have conciliatory intentions and amiable manners. We would not overlook the importance of these qualities in a large sphere of employment, and in a post which makes great demands on the humility and forbearance of the occupant. The selection, however, will certainly add one more example to that prescription which seems to establish as a rule of English statesmanship, that the titular Primate of England ought to be a man as free from extraordinary talents as from overweening ambition. We will not dispute that it may still be an object to preserve our nobles from another Wolsey, and our Howleys from another Williams. But there is a clerical gift not at all formidable to statesmen, though otherwise exceedingly useful in days when everybody, in or out of office, is thrown on his own intrinsic resources. Preaching, though apt to be schismatic, is not often rebellious. Dr. Musgrave can write a sensible discourse; but he has neither the physical nor the intellectual powers requisite for the most ordinary degree of oratorical effect. The Whitfields and Wesleys of Yorkshire have no reason to tremble for their reign.

The other appointment is a far more serious affair. We cannot imagine on what principle or motive it has been adventured, and should certainly have thought that the maxim *quieta non movere* applied to the embers of that melancholy quarrel. Dr. Hampden is now a purely historical character. Several years since a very great quarrel was fought over his body, and very great bitterness excited. His appointment to the Regius Professorship could not be disturbed, but the University pronounced, or rather enacted, upon him a very clumsy and irregular sort of censure, which it has not, indeed, removed, but which it has incidentally and partially qualified in a recent professorial statute. The same statute, however, which recognizes Dr. Hampden's authority also swamps him with a crowd of theological rivals; and the young divines of Oxford may now choose their several favorites from some half dozen professors. Dr. Hampden is not an attractive teacher, and he never would have set the Isis on fire if his own natural flint had not come in contact with the well-tempered steel of a far higher mind. As matters now stand, he is well housed and shelved. He is Regius Professor of Divinity, Canon of Christ Church, Rector of Ewelme, and Principal of St. Mary Hall. He possesses little influence, and excites few alarms. The University has protested and with that protest is now perfectly content. We should have thought, therefore, that the present state of affairs is satisfactory to all the parties concerned; and nothing certainly can be more unnecessary than to disturb it.

It is now some years since the Church of England has presented itself to the State in a jealous and antagonistic character; and, whatever the results of theological warfare, we cannot but think the country has derived great benefit from the truce we at present enjoy. Whatever differences may occasionally arise between Church and State, nothing is more evident than that they should act conjointly, and as one, in the government and social improvement of the country. For some time there has been a considerable degree of cooperation between the two powers. We have recently seen them making mutual concessions in the cause of education. Much yet remains to be done. In bodies and souls, habits and habitations, there is still room for improvement. Fifteen thousand educated persons, generally with time and talents to spare, posted at geographical intervals over the whole country, and under one system of management, are a corps of auxiliaries not to be despised. A distinguished *savant* lately proposed that they should all be compelled to make and contribute atmospheric and other physical observations. A statesman will take much the same view of their moral and statistical opportunities. Their cordiality, as well as their consent, is required. Everything, therefore, likely to make a breach with ever so inconsiderable a party in the church ought to be avoided.

On the other hand, there is no party whatever, at least none worth taking into account, to whom the new appointment to the See of Hereford can possibly be agreeable. It is not a question between High and Low Church, or between the Church and Dissenters. Dr. Hampden may have been ready to receive consolation from all who were ready to offer it; but if we ask what is the original ground he represents in the field of theology, we shall find very few parties willing to share it unreservedly with him. Dr. Hampden, being neither a graceful writer, nor an original thinker, nor a clear-headed man, procured an appointment which demanded at least one of these qualifications. By canvassing a limited board of electors he became Bampton Lecturer. Haply at the moment he fell in with persons who were both willing to suggest a topic, and able to develope it. Under questionable auspices he composed a very dull compilation from French and other writers of indifferent repute, and whom it would have contributed as little to his theological as to his literary credit to acknowledge. The fact is, that Dr. Hampden had not the least notion what he was writing about, or what he was driving at, or where he would end. He had just the sense to stop short where he did, and, as he afterwards became still more sensible, he took care for the future to stop still shorter. He has not, however, openly recanted a system which turns into a mere mist of words, or rather into nothing at all, not merely this or that doctrine, but everything Christianity professes to teach or reveal. He continues an offender, not only against Anglican orthodoxy, but against Presbyterian, Wesleyan, Baptist, Independent, and every other orthodoxy whatever.

Lord John may depend upon it that in selecting Dr. Hampden he has committed a political error. He has roused the antipathy of a considerable though a beaten and discountenanced party. It is not safe for a popular chief to neglect any element of influence. For some time he has been reaping the benefit of a growing belief that he was a better friend to the Church than Sir Robert. The Clergy accordingly are beginning to look with favor on liberal measures. It is something to silence a battery which merely annoys. The Clergy, however, can do more than annoy. In their separate capacity they have an immense negative power. They can refuse to do almost anything, and if they are sulky will be very likely to make a virtue of idleness. Bishops and Parliaments can make a Clergyman reside on his living as easily as you can bring a horse to the pond, but they can no more make a Clergyman do an atom of good than you can make a horse drink. Now such an appointment as that we announce is just the very thing to drive half the Clergy to disgust and despair. Forthwith, instead of heading and tailing old sermons, they will set to work writing new ones, discussing Church and State, and intimating very plainly that a certain person, who should not, guides the counsels of Downing street. They will represent themselves as persecuted, insulted and betrayed. They will publish sermons and circulate tracts. The booksellers will get a harvest, for which the families of some five hundred reckless and needy pamphleteers will pay with reduced allowances of bread and butter, and a protracted wear of last year's new clothes. Meanwhile, time and temper will be lost; patience, purses, and parishes will be ruined. All this may be silly, but a statesman is bound to prevent it if he can. A wise shepherd has no respect for the intellect of his sheep, but he nevertheless takes most carefully into account all that they are likely to do.

From the Vergennes Vermonter.

Mr. Editor,—Please insert the following communication from the St. Albans Republican, to correct a statement erroneously made in your paper and others, in relation to the Episcopal Church in St. Albans, and you will oblige many readers.

Allow me to state that the term "Catholic," which means universal or general, is claimed by nearly all the leading denominations in our country, and who would be very unwilling to have it confined to the Roman Catholic Church. The Jewish system was national and peculiar, confined to *one* people, but Christianity is to be extended to Gentiles (nations) as well as Jews, and is Catholic, universal or general. The word Catholic is derived from the Greek, and means universal or general. In the New Testament we read of the *general* epistle of Peter, James, John, which in the original is "Catholic,"—catholic, because the principles and institutions are to be extended to all, Gentiles as well as Jews.

The leading principle of the Roman Catholic Church is not so much any peculiar observances in the Church, as many suppose, but the recognition of the Bishop of Rome as *the spiritual head of the Christian Church*, the centre of ecclesiastical unity. The cross in the Churches, ministerial vestments, the observance of Good Friday, Lent, and Christmas, are common to the Presbyterian Churches in Holland, and the United Brethren, whose system of belief is similar to the Congregational or Presbyterian Churches in this country.

Any one who has visited Boston, New York or Brooklyn will find the cross placed on the top of the Unitarian, (Congregational) Churches, and this emblem is placed *inside* of one of the orthodox Congregational Churches in Boston, as well as the organ, which has been introduced within twenty-five years, and we should all feel unwilling to give up all appropriate emblems to the Church of Rome. I have made these remarks, because many, when they speak of the Roman Catholic Church, so often have the impression that it has reference to certain days, emblems, ornaments, observances, which other denominations, Presbyterian and Congregational, as well as Episcopalians have been willing to receive,—forgetting the *fundamental* the *distinctive* principle of the Roman Catholic Church,—the *spiritual and ecclesiastical supremacy of the Bishop of Rome over the Christian world.* F. T—R.

"**Roman Catholicism.**—The St. Albans, Vt., Republican states that several influential families, members of the Episcopal Church, have recently joined the Catholic Church in that place, and it is understood that nearly one-half of the St. Albans Union Church is inclined to the same faith."—*Boston Courier, N. E. Farmer, and other papers.*

The foregoing paragraph is running the guantlet of the newspaper press, and as it contains misrepresentations calculated to do great injustice to a respectable society, where the *facts* are not known, we improve this occasion to say, (1) that we understand that the St. Albans Republican never published any such paragraph as the above, nor in fact any paragraph at all on the subject of Roman Catholicism as it exists in this town—(2) that "several influential families, members of the Episcopal Church" have NOT "joined the Roman Catholic Church"—the only family joining, and that not "recently," being that of the late priest of the said Union Church, and three or four females of different families—and (3) that it is *not true* that "one half of the St. Albans Union Church is inclined to the same faith."

We trust that those papers which have given currency to these falsehoods will at once make the "amende honorable," and rectify the mistakes they have unwittingly committed.—*St. Albans Mess.*

ANNUAL REPORT.

The Protestant Episcopal Tract Society in New York has now completed the thirty-seventh year of its existence. In this as in preceding years, it has had its trials and blessings; but still the years of its advancing maturity are more important, they trust, on the interests of the Church than those of its youth: inasmuch as they are using the accumulations of the past, as well as the additions of the present, and thus, like the dwarf on the giant's shoulder's, may reach further and higher than at any former period. 1,640,000 pages have been gratuitously issued during the past year, and of these, 700,000, or nearly one half, to places beyond the borders of our own Diocese; and 2,100,000 have been published—an amount which, though small as it may appear compared with the total products of the press in this land, may yet, by God's blessing, prove as the healing branch cast into the bitter waters of Marah—sweeten and purify them. Of the new tracts added to the Society's list, the first issued was No 189—"Public Worship a Sacrifice;" by which it was intended that the Society should co-operate with that holy zeal which daily opens the temples of God, and morning and evening proclaims them to be none other than the gates of heaven.

By the second, No. 190—"Reasons why I am a Churchman"—topics are furnished to all those who desire to be able to give, as the Apostle recommends to all, a reason for the faith which they profess.

The third, No. 191—"Balm of Gilead a comfort for the distressed"—is selected from the work of good old Bishop Hall, and forms a vade mecum for the sick and sorrowful, and thereby adds to the stores of the good Samaritan, who, when he chances to meet in his path a traveller stripped and wounded by the way-side, would seek to pour into his bosom the balm of consolation.

From these three tracts may be learned the threefold duty of worshipping God with the body as well as the spirit—serving God in a holy faith as well as life—and confiding in God, when trial comes, with all our heart and soul and mind.

Among other points, our attention has been drawn, of late, to an evil, fruitful in disastrous consequences to the Church and individual piety, and against which we fear parents and teachers are not sufficiently on their guard: we refer to the frequency with which irreligious marriages are contracted by members of the Church. How can it be hoped that God will bless the union of those whom he has forbid to be united? "Be ye not unequally yoked with unbelievers." The subject is here noticed in the hope that some one, competent to the task, may be led to prepare a tract suitable to the emergency.

A new expedient has been adopted during the past year, in the arrangement of tracts for sale and distribution.

Assorted packages have been prepared, containing from 200 to 350 pages each, put up in handsome paper wrappers, with the names of the tracts contained printed on the outside.

The bundles already put up, and now for sale at 25 cents each, are the following eight:—

Doctrinal, No. 1	17 tracts.
Do. 2	15 "
Narration,	21 "
Evidences,	4 "
Selected, No. 1	22 "
Do.	25 "
Practical,	37 "
Liturgical,	13 "

It is hoped that this arrangement will render the publications of the Society more attractive, facilitate selection, and give such a comprehensive view of them, that deficiency in any branch may be detected. May they also prove, like the bundle of arrows in the fable, that in union there is strength.

In view of the continuance of this form, it would be well for the Society to adopt a standard sheet, that all the tracts may be exactly of the same size: and in this connection, also, may be mentioned an engraving of the same size, in order that when the tracts are bound, a neater volume may be formed.

In the report of 1845, mention was made of the remittance of $100 to Bishop Southgate, for the publication in Armenian of a sermon of Bishop Seabury's, on the Unity of the Church, which had been adopted by this Society as a tract. The notices that have been received of the avidity with which this tract is sought for, the good it is doing, and of the high approbation it has met with, among eastern ecclesiastics, are truly gratifying. Thus, through the medium of this Society, does this Catholic-minded Bishop, who first brought to this western Church from the east the crown of Episcopacy, now, though dead, extend the hand of unity from the west back again to the early east.

The expenditures of the Society during the past year have been $1,650; while their receipts have been $1,760: this is $700, or full one-third, less than the receipts of last year. The simple annunciation of this fact will, we trust, be sufficient to draw forth a more liberal contribution for the ensuing year.

But while we deplore this diminution of income, we are consoled by observing that, notwithstanding, more pages by 800,000 have been published this year than the preceding, the solution of this must be looked for in the increase of skill and economy in the employment of its means, and in the cheering belief that while man's liberality has been less, God's blessing has been greater; and under this conviction the Society advances to its task, looking rather to God's promise than to man's performance.

The Trustees would farther express their gratification they feel at a comparison of their labors with those of similar societies, and the encouragement they have to proceed on the principles heretofore adopted. But before concluding this report, inasmuch as fault has been found with the paucity of narrative tracts contained in their publications, it may be well here to meet this popular objection by a few observations. Tracts are but the cheap substitutes for living teachers, and, if a sufficiency of men and means were found, would, to a great degree, be superseded by *oral* instruction. In such case, the early labors of the Christian teacher, in exciting religious feeling, and inducing serious determination, are short and few, compared with his after labors of instruction in belief and practice. Now the narrative tract is adapted to the earlier and shorter labor, the didactic to the later and longer. Viewed in this light, narrative tracts should be as the few to the many.

Again, regarding the publications of the Society as a miniature religious library, we will perceive the propriety of the same proportion being preserved. Theology has many branches; it contains the Evidences, natural and revealed: it is Dogmatic, Moral, Practical, Devotional—under which latter head are contained Meditations, Prayers and Offices; it has, too, its Liturgical and Historical departments of great extent and importance. To instruction in but a few of these branches is the narrative form applicable, while with some its employment would be unfavorable, or even wholly incompatible.

In addition to these general views which have been thrown out, there are special considerations, arising out of the character of the times in which we live, which impose further restraints upon the use of fiction in imparting truth, moral or religious. Deep-thinkers, awaking as it were from a trance, have startled the age with a cry of *unreality* in religion; and although this is no new charge, but one which has been often made against earlier and better ages, still never, perhaps was it more applicable than at present; and many an earnest mind is now engaged in devising how outward form and inward spirit may once more be made to harmonize. In such a condition of things, it is evident that the more simple, clear, and direct, the teaching of the Church, the better; for to one awaking from sleep, it is ever the brightest light, the clearest and most defined form, which first fixes the attention. Therefore, in recommending the religion of Christ to the world, the world demands definite, minute, and unreserved instruction—it demands that the Church should be clearly set forth, as one, visible, and corporate—as divine, primitive, and apostolic; not hid in fictions, but enunciated in plain propositions, so that he who runs may read. A still further consideration which points out the propriety of this course, arises from the condition of the sects around us; it is impossible for any to close their eyes to the fact that they are gradually but irretrievably losing their influence over men's minds, and are being merged into, or supplanted by, societies for social or political regeneration. Nothing but the clearest conviction that the Church has somewhat to offer beyond what they have rejected in the sects, can save men so situated from utter infidelity. But, besides these, among them also exists a very large class—the unhappy fruit of the rejection of "baptismal regeneration"—believers in revelation, but not, to use an expression of their own, "professors of religion;" and yet among these (whose numbers are tens of thousands) are very many earnest and serious minds, whose deficiency of knowledge alone prevents them from seeking the fellowship of Christ's Church. Now, to those who are in earnest, the fewest and plainest words are the best: and, in point of fact, well-defined statement, firm belief, and decided action, will ever be found closely united.

From these considerations, the Trustees feel convinced of the adaptation of their publications to the wants of the country and times, and encouraged to proceed in that good work in which they have been permitted to be engaged.

In looking, finally, to the Society and its sphere of usefulness, Churchmen cannot but be struck with the fact that while it is diocesan in its form, it is general in its usefulness; and that its labors have extended with the Church. Thus, among its later publications are found a Swedish tract for the far west, and an Armenian one for the distant east; while hundreds of thousands of its pages have been and annually are distributed far beyond the borders of the Diocese in which it is placed. Now this extension has arisen, in a great measure, from the favorable position of the Society in the great commercial emporium of the country. The facilities which it thus enjoys, opens to it an ever-widening sphere of usefulness, and imposes at the same time upon its members the responsibility of a liberal systematic cultivation of them. In general, tracts are most needed in those thinly populated districts where the printing of them would be most expensive; but the usefulness of a tract (other things being equal) depends upon its cheapness; and this, again, depends upon the numbers that can be disposed of: therefore, where business centres must be the true place for their publication.

It appears, then, that the Society is most favorably situated here for the publication of Tracts for the whole country, inasmuch as, by extending their market, they are enabled to reduce the price of their publications to the minimum, and thus through an increase of extension results in an increase of usefulness. But it is not just, and cannot be expected, that, in thus publishing for the whole Church, it should be left dependent for its means solely on the particular Diocese in which it is situated. In view, then, of an extension of its usefulness, some such plan might be adopted as the Venerable Society for the Promotion of Christian Knowledge employs in England. This institution is established in London, and in addition to the direct income arising from the payment of a certain sum for the privilege of membership, has also organized district committees, scattered through the country, for the disposal of their publications and the collection of funds. Such committees, if organized by this Society, might afford, in addition to what has already been noticed, valuable assistance in suggesting or supplying tracts suitable to particular districts; or again, in preparing translations of particular tracts in the French, German, or Spanish languages, for which there exists an increasing demand, arising from emigration and the extension of the borders of the country.

In conclusion, the Board would express their gratitude to the Almighty Father, for the measure of success which he has granted them in the cause of his dear Son; and as they have reaped where others—their predecessors—have planted, so are they encouraged to plant also, assured by the Word of the Spirit that, if not *they*, yet certainly their children, shall gather again an abundant harvest. HENRY McVICKAR.

New York, September 29th, 1847

DOMESTIC INTELLIGENCE.

Western New York.—*Ordination.*—Bishop DeLancey held an ordination on December 3d, 1847, in Zion Church, East Bloomfield. Prayers were read by the Rev. Dr. Wayland, of Canandaigua, assisted by the Rev. Mr. Clark of Palmyra, who read the lessons. The Bishop confirmed one person. After the sermon by the Bishop, the Rev. Phineas Manning Stryker, Deacon, was presented by the Rev. Mr. Clarke, and was ordained to the Priesthood. The Bishop administered the holy communion, assisted by the Rev. Dr. Wayland. Notwithstanding a storm, a good congregation attended the interesting services of the day.—*Gospel Messenger.*

Pennsylvania.—Bishop Potter preached on Wednesday evening, December 8th, at Emmanuel Church, Holmesburg, and confirmed three persons.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held December 7th, 1847—

Testimonials were signed on behalf of the Rev. Benjamin J. Douglass applying to be recommended for admission to the Holy Order of Deacons.—*Recorder.*

Massachusetts.—*Services of the Church in Medford.*—We are very much gratified to learn that an effort is about to be made to have the services of the Church in the town of Medford. There are a few zealous Episcopalians in this place, who are anxious to enjoy the services of the Zion they love, and we sincerely hope that their praiseworthy exertions will result in the formation of a flourishing parish in that enterprising town. We hope that Churchmen will look with favor upon this attempt to lay the foundation of a new parish in this diocese.

The Rev. Andrew Croswell, Deacon, has been received into this Diocese, by letters dimissory, from the Diocese of Rhode Island; and is the minister of Grace Church, Cabotville. The Rev William Horton, and the Rev. Silas Blaisdale, have been received into this Diocese from that of New Hampshire.—*Witness.*

Vermont.—*Circular Letter to the Reverend Clergy in the Diocese of Vermont*—Beloved Brethren: The Secretary of the Board of Missions for the Foreign Department, has addressed to me an urgent request that contributions may be taken up, in every parish, on the first Sunday after the Epiphany, January 9th, 1848, or on some other day as near to that as possible, in aid of the funds of that department; the Board having passed a resolution to this effect, at the late Triennial Meeting.

In cordial approbation of the course recommended, I earnestly solicit the prompt attention of the clergy, and their respective parishes, to this call on their Christian liberality. The necessity is urgent, beyond any previous experience in the operations of the Board; and I fervently hope that all, without exception, will do what they can to assist in meeting the exigency. Commending you and your people to the divine blessing, in its and every other labor in love, I remain,

Your affectionate brother in Christ,
JOHN H. HOPKINS,
Bishop of the Diocese of Vermont.

Burlington, Vt., Dec. 21, 1847.

Hon. Timothy Pitkin, an eminent citizen of Connecticut, who had been several times elected Speaker of the Connecticut House of Representatives, and served his State with distinguished ability as a member of Congress, from 1805 to 1819, died in New Haven, on the 18th ult., at the advanced age of 82.

The funeral obsequies of the late Hon. Timothy Pitkin, took place at Trinity Church, the Rev. Dr. Croswell, and the Rev. Mr Cooke being the officiating ministers. The services were in the usual form of the ritual, performed in a solemn and oppressive manner, after which the body was committed to the ground, the Rev. Dr. Croswell performing the services at the grave.

Gov. Bissell, Roger Sherman, Truman Woodward, Dennis Kimberly, Charles A. Ingersoll, Professor Kingsley, Professor Silliman, and Henry Huggins, officiated as pall bearers.—*New Haven Herald.*

Ohio.—The Parish of Grace Church, Cincinnati, has been dissolved, and the church sold for debt.

The Episcopalians in Warren, Trumbull county, Ohio, are erecting a commodious church edifice, which is expected to be completed in May next.

Virginia.—*Circular of the Bishops of Virginia.*—To the Clergy of the Diocese of Virginia:

Rev. and Dear Brethren,—The Board of Missions, at its late Triennial Meeting, having passed a resolution, the object of which was to obtain from all the Parishes of the Church, on the first Sunday after the Epiphany, the 9th of January next, a collection for the Foreign Committee, and the Bishops of the Church having sanctioned the proposed measure, with the understanding that they would commend it to their respective Dioceses, we beg leave to call your attention to the same, and to request that such collection may be made in your several congregations on the day above named, or on as early a day thereafter as you may deem most convenient.

The Foreign Committee, in their recent circular, assure us that "nothing but the most prompt, general, and liberal contributions, can prevent the suffering which now seriously threatens our missionaries in distant lands. The alternative of relief is immediate positive *ruin.*" This sad statement, we are persuaded, needs only to be received by you to secure your speedy and generous cooperation in ministering the relief which is so earnestly desired.

Yours, truly,
WILLIAM MEADE,
JOHN JOHNS.

December, 1847.

Maryland.—A Pastoral Letter to the Clergy and Laity of the Diocese of Maryland.—*Dear Brethren*,—At the late Triennial Meeting of the Board of Missions of our Church, as you have already been informed by a special Circular of the Foreign Committee, it was resolved to request a collection in behalf of our Foreign Missions, on the First Sunday after Epiphany, or on some other day as near that as may be consistent with parochial arrangements; and both by the resolution of the Board, and by subsequent action of the Bishops of the Church, the Bishops of the several Dioceses were charged with the duty of appointing such collections in the same.

I do, therefore, appoint and request such collections in the several parishes and congregations, and affectionately entreat my brethren of the clergy to take such measures as in their judgment may best tend to interest their people in the object commended to their liberality

The Circular of the Committee has rendered it unnecessary that I should point out the reasons for a prompt and liberal contribution in aid of this part of the work of the Church. I will therefore only suggest and request that whatever contributions may not be otherwise specifically appropriated by the donors shall be appropriated to the maintenance of our mission at Constantinople—the late action of the Foreign Committee having made it necessary to designate the destination of funds contributed, and the mission specified being in my judgment that which most needs and best deserves the support of the Church in the present juncture of its missionary proceedings.

Your faithful friend and servant in Christ,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, Feast of St. Thomas, 1847.

Confirmation.—On the Sunday after Christmas, St. Stephen's Day, the Bishop administered confirmation in the Church of the Ascension, Baltimore, to ten persons.

The Poor.—The Louisville Examiner says: We notice in the proceedings of the City Council yesterday evening, that an appropriation of $800 was made for the relief of the poor who have been deprived of their homes by the present flood. The resolution was passed without a dissenting voice.

Florida.—The Legislature have adopted the proposed amendments to the State Constitution, providing for the biennial sessions of the General Assembly, and one year's residence as the suffrage qualification.

Clerical Changes.

The Rev. W. W. Bronson having removed to Danbury, Conn., requests that all letters and papers for him may be directed accordingly.

The Rev. S. Seymour Lewis, D.D., has returned to Mobile, Alabama, the place of his former residence, and desires to have all communications addressed accordingly.

The Rev. Thomas G. Salter to the rectorship of St. Thomas's Church, Dover, N. H.

The Rev. James A. McKenney has been unanimously elected to the rectorship of Sherwood Church, Baltimore county. P. O., Golden.

The Rev. Thomas J. Savage. M. D., late missionary at Cape Palmas, Western Africa, having been compelled by continued ill health to return to the United States, has assumed the charge of St. Mary's Church, Laurel Hill, near Natchez, Mississippi, in connection with a routine of missionary duty among the slaves on the plantations of Dr. Mercer.

The Rev. Thomas Barrow, late Assistant Teacher in the Frederick Academy, has received and accepted a call to the rectorship of Cranmer Chapel, in the city of Baltimore.

The Rev. Alanson Phelps has resigned the charge of Christ Church, Hudson, Portage county, Ohio.

The Rev. Robert G. Coxe has resigned the charge of St. Paul's Church, Akron, Summit county, Ohio.

The Rev. Charles F. Lewis has resigned the charge of St. James's Church, Boardman, Mahoning county, Ohio.

The address of the Rev. W. F. Walker is Piermont, Rockland county, instead of Haverstraw. He requests that letters and papers for him be directed accordingly.

The Rev. George Thompson has resigned the missionary station at Elyria, Lorain county, and parts adjacent, Ohio.

The Rev. Thomas B. Fairchild, late missionary at Lawrenceburg, Ia., has removed to Logansport, in the same diocese.

The Rev. J. T. Brooke, D.D., Professor in the Diocesan Theological Seminary, has been appointed rector of Harcourt Parish, Gambier, Ohio, made vacant by the resignation of Rev. Professor Smith.

The Rev. W. Clotworthy has resigned the missionary station at Pomery, Ohio, and removed from the diocese.

The Rev. John C. McCabe having accepted the unanimous call of the Vestry of Christ Church, Smithfield, requests that his letters and papers will be forwarded to that place instead of Norfolk, his former residence. Direct, Smithfield, Isle of Wight county, Va.

The Rev. Mr. Batcheller has resigned the parish of St. David's, Radnor, and accepted a call to Lewiston, Western New York.

The Rev. Charles E. Bennett, having removed from Providence, R. I., requests that all communications for him be addressed to Centreville, R. I.

The Rev. John B. Richmond having received and accepted a unanimous call to the rectorship of Christ Church, Swanzey, Mass., desires his letters and papers to be addressed to him accordingly.

The Rev. Henry W. Lee, having removed from Springfield, Mass., to Rochester, N. Y., and become rector of St. Luke's Church, requests that letters and papers be directed accordingly.

The Rev. W. L. Suddards has received and accepted a call to the rectorship of the parishes of St. Peter's, and St. Paul's, Chester Valley.

The Rev. G. S. Porter, requests us to say that he has taken his residence for the present at Catharine, Chemung county, and requests his papers and letters addressed accordingly

The Rev. D. C. Page, D.D., formerly rector of Trinity Church, Natchez, having been unanimously elected to the rectorship of Calvary Church, Memphis, *vice* the Rev. P. W. Alston, deceased, and accepted the same, has to request that all letters and papers for him may be hereafter directed to Memphis, Tennessee.

The Rev. John Steinfort Kidney having accepted a call to the parish of St. John's Church, Salem, New Jersey, requests that letters and papers may be addressed to him accordingly.

Married,

In St. Paul's Church, Oxford, N. Y., by the Rev. Benj. W. Stone, on Tuesday evening, November 9th, the Rev. JOHN V. VAN INGEN, D. D., of Rochester, and Miss ELIZABETH A. CLARKE, daughter of Ethan Clarke, Esq., of the former place.

On Tuesday evening, 4th inst., by the Rev. Moses Marcus, Rector of St. George the Martyr, Mr. GEORGE HOUSE, to Miss BETSY MARIA SYNES.

Died,

In Hartford, on the 22d inst., Mrs. MARY TUDOR, wife of Samuel Tudor, Esq., aged 72.

In Concord, N. H., 24th ult., Rev. THOMAS LEAVER, Rector of St Paul's Church, in that town.

Obituary.

Died, on Sunday morning last, after a long and distressing illness, which she bore with Christian fortitude and resignation, Mrs. CATHARINE N., consort of the Rev. S. Y. McMasters, Pastor of the Protestant Episcopal Church in this city. The deceased was born in Randolph county, N. C., in 1818; but removed with her father, J. P. Montgomery, Esq., to Fulton county, Illinois, in 1838, where she continued to reside with her parents and family until 1840. She then married; and accompanying her now deeply afflicted husband to his and her native State, remained there until last fall, when they moved out to Illinois, and subsequently settled in this city.

On Wednesday forenoon, MARY, daughter of the above, aged 6 years, 2 months, and 29 days. By this afflictive and mysterious dispensation of an All-wise Providence, a doating husband and father has been deprived, in the course of three days, of a faithful and affectionate wife, and of a most lovely and promising daughter; and two young children of a tender mother and loving sister. May their Heavenly Father and the rich promises of the Gospel, sustain them all under this double bereavement.—*Alton, Ill., Telegraph, of Dec.* 10.

Died, At Quarantine, S. I., on the 24th December, of Ship Fever, Dr. CHARLES A. PORTER, a graduate of the Medical College of Philadelphia, and a native of the city of Albany, N. Y. In the unexpected death of this young man, thus suddenly cut off in the midst of his usefulness, as a most able assistant to the Health-officer; society and his friends are called upon to mourn over a bereavement of no ordinary kind. But yesterday we saw him in health, ministering to the necessities of the poor sick emigrants, (who will ever remember his kind attentions to them,) 'amid death-shots falling thick and fast,' without one thought of self, or his own safety. In truth it may be said, "that in the midst of life we are in death." May He who tempereth the wind to the shorn lamb sustain his aged parent and afflicted relatives under their sore bereavement, and pour into their hearts the consolation of his spirit.

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 10th inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

New York, January 8, 1848.

☞ A Sermon on Intemperance will be preached in the Church of the Epiphany, 130 Stanton street, on Sunday evening, January 9th.

Service to commence at 7 1-2 o'clock.

New York, January 8, 1848.

Church of St. George the Martyr.—On Sunday evening next, (9th inst.,) the sermon will be preached by the Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn. January 8, 1848.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 28th ult., the Treasurer has received the following contributions:

From St John's, Elizabethtown, N J, part of collection for Wis, 1; Christ ch, Little Rock, Ark, 20; Christ ch, Canaan, Ct, 5; Trinity ch, Newark, N J, additional offerings, 26 42; Christ ch, New Brunswick, N J, part coll., 13; Grace ch, Saybrook, Ct, half, 5; Grace ch, Whiteplains, N Y, 15; a mite, for Domestic Missions, 1; S S, St George's, Newburgh, N Y, 4 60; part Christmas offering, St Luke's ch, N Y, 5; St John's ch, Portsmouth, N H, 51; St Matthew's ch, Wheeling, Va, half, 27; New York, two ladies, for Domestic Missions, 12 50; Christ ch, Watertown, Ct, 20; Trinity ch, Rochester, W N Y, half, 50; St Paul's ch, Burlington, Vt, 40; St Luke's ch, Racine, Wis, 10; Trinity ch, New Haven, Ct, 100; St Bartholomew's ch, S S, 16 33; do, Christmas offering, do, 6 67; Mr Cox, Clifton, S I, 1; Charleston, S C, St Philip's 41; St Stephen's Chopel, monthly miss'y lecture, October and November, 7 44; St Paul's ch, Charleston, 26 17; All Saints', Waccamaw, for missions in the West, 30; Advent Sunday collections, St Philip's ch, Charleston, for Bp Kemper, 13; Bp Freeman, 14; St Paul's ch, do, 59 72; St Matthew's parish, 3 50; Ch at Claremont, 30; St Thadeus', Aiken, 17; Prince George's, Winyaw, 15; Christ ch, Greenville, 2; Trinity ch, Abbeville, 3 43; Trinity ch, Columbia, 38; St Michael's, Charleston, 54 57—354 83. Total, $785 36.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Jan. 4, 1848.

Soldier's Mission Church—*Governor's Island*—Contributions to the purchase of an Organ:

From Lieut A A Gibson, 2d Artillery, $10; Major G I Rains, 7th Infantry, commandant, 5; John Tisdale, Esq, 5; Capt C S Merchant. 2d Artillery, 5; Lieut S S Anderson, 2d Artillery, 5. Total amount, $30. Leaving $63 34 to be provided.

J. McVICKAR, Chaplain, &c.

New York, Jan. 4, 1847.

Foreign Missions.—Since his report of Dec. 28th, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, Norfolk, Va, for China, 125; do, for Africa, 125—250; a parishioner of St Luke's ch, New York, for Constantinople, 5; a lady, New York, annual contribution for education of Nicholas Fish, China, 25; St John's ch, Elizabethtown, N J, for Greece, 12 cts; do, Constantinople, 2; general, 31 12—33 24; Miss S M C De—P, New York, annual contribution, for ed. of a child in China, 25; family mite box, New York, 20; a parishioner of St Peter's ch, Phil, last payment, annual subscription to Constantinople, 25; Christ ch, New Brunswick, N J, 10; Grace ch, Saybrook, Conn, half, 5; Mr M S Marsh, Lancaster, Cass co, Ill, half, 5; St Matthew's ch, Wheeling, Va, 27; Rev W N Pendleton, Morven, Va, for Africa, 25; S school, Christ ch, Washington, D C, for ed. of William Hodge and Francis Ingle, Africa, 40; Trinity ch, Rochester, W N Y, half, 50; St Mark's ch, Lewistown, Pa, 20; from the late Rev A M Wheeler of Chesterfield district, S C, per C C Peck, Esq, administrator, 56. Total, $591 24.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, January 4, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From a parishioner of St Luke's ch, to constitute the Rev J M Forbes, D D, a life member, 25; annual subscribers—Mrs J W Burtis, 4; Mrs Hogan, 2; Mrs A Donnelly, 2; Mrs J Rutherford, 3—11. Total amount, $36.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 4, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Adam Tredwell, donation, 3; annual subscribers—John T Fisher, 1; Mrs Donnelly, 1; Samuel Davis, 2. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, January 4, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From an unknown friend, a bundle of clothing; by Messrs. Stanford & Swords, from H L, $10.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, January, 4, 1848.

The Rector, the Rev Moses Marcus, most gratefully acknowledges a donation of $20, from a Churchman, through the Rev John M Forbes, D. D., Rector of St Luke's Church, N Y, towards the proposed Church and Hospital of St. George the Martyr.

New York, January 4, 1848.

Clergy of the Protestant Episcopal Church.

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Brown, Rev. John C., 33 Tenth street.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Carter, Rev. Timothy J., 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Frazer. Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Houghton, Rev. George H.
Halsey, Rev. Charles H., 281 Broadway.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Harison, Rev. William H., 32 Clinton Place.
Henry, D.D., Rev. Caleb S., Macdougal street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Leonard, Rev. Alexander, S., 14th street, near 9th Avenue.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, Houston street.
Pound, Rev. Jesse, 50 Fourth street.
Powell, Rev. William, 155 Thompson street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 20th, near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

☞ Those who have changed their residences will please notify the Agent of this paper of the same.

MRS. PELBY'S CELEBRATED COLLECTION OF SCRIPTURAL STATUARY,

Consisting of the following Groups:
Representing Important and Interesting Subjects,
THE SIZE OF LIFE.
The Trial of our Saviour,
The Last Supper,
The Birth of Christ.

THE MORAL SCENE OF THE INTEMPERATE FAMILY, will *positively* close on Sunday, January 23d. Admittance 12 1-2 cents.

☞ In consequence of closing her exhibition, Mrs. Pelby has determined on placing it within the means of all to view what, she is proud and happy to say, has received the unanimous opinion of thousands, that her work is the best which has ever appeared in this country, and only equalled by that of Madam Toussand's of London. January 8.

DECEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and sixty* new policies during the month of December, 1847, viz:

To Merchants and Traders,	62	To Physcians,	5
" Manufscturers,	13	" Clerks,	19
" Mechanics,	15	" Clergymen,	5
" Sea Captains, Mariners,	9	" Teachers,	3
" Auctioneer,	1	" Farmers,	2
" Lawyers,	2	" Banker,	1
" Ladies,	12	" Editors,	1
" Artists,	4	" Other Occupations,	6

New Policies issued in November, 1847, 160.

ROBERT L. PATTERSON, President.
BENJ. C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

January 8—1m

SWORDS'S POCKET ALMANAC, for 1848, containing Lists of the Bishops and Clergy of the Protestant Episcopal Church in the United States, the Institutions of the Church generally, and the Diocese; together with the Constitution and Canons of the Church.

STANFORD & SWORDS,
January 8. 139 Broadway.

ORGANIST.

A Gentleman of some experience, wishes to get a situation in some Episcopal Church, in this city or vicinity, as Organist. The practice he would use, would be equivalent in part for his services. Please address *Organist*, through the Post Office.

December 25.

THE PAST.

"The past recall!" O say not so, though time
Upon thy brow his deep'ning shades hath flung;
Though fled the buoyance of youthful prime,
And hush'd the lay that youthful fancy sung;
Though joy be mute,
And hope's faint whisper as a distant lute.

Thine eye is dim, and change and blight have shed
Their mildew on thy spirit: o'er the heart,
Not lightly have long years of sorrow fled,
Nor pass'd innoxious, care's envenom'd dart;
No; they have blent
Their own deep shadows with thy soul's content.

And thou art not as erst; thy laughing brow,
That waked e'en gladness in the breast of care,
Is changed to sadness, and the bounding flow
Of joy thy spirit once was wont to wear
Hath lost its tone,
And chants the requiem of pleasure gone!

Hopes blasted, wither'd, brief as sunbeam's ray,
Thou too hast known; and hopes and life and light,
That gaily glanced athwart life's rugged way,
And imaged scenes of rapture, cloudless bright;—
But they have pass'd,
Too pure such happiness on earth to last.

And thou hast wept the dead. Thy hand hath press'd
The burning brow of suffering; and thine eye
Hath mark'd the quivering lip, the unquiet rest,
The fearful strife, the parting agony.
O thou hast known
What 'tis to wander on the earth *alone!*

Yet blessings countless have been shower'd on thee;
Thy sky all clouds and darkness hath not been;
And though stern time has check'd thy spirit free,
Beams not the star of Hope with ray serene,
To light thy road,
And lead the wanderer to a pardoning God?

Then wish not days departed to recall:
The thought is vain! Go now and act thy part;
In humble prayer at Mercy's footstool fall:
Not far is mercy from the contrite heart;
And joy shall rise,
And brighter shine, and brighter, to the skies!

SELF-DISCIPLINE.

The great Apostle of the Gentiles, in his own person, and in his teachings to others, has not only illustrated the duty, but strenuously enforced the obligation, and this especially in regard to the Ministers of Christ, to train themselves in Godliness by a strict rule of living, and habitual self-control.

Nor was St. Paul singular among the Apostles. In this respect they were all alike, all transcripts of One Divine Original, to be studied and copied by the faithful of all ages.

"Be ye followers together with me, and walk so as ye have us for an ensample." He puts his own example and that of the other Apostles together, as though they lived and acted like one man, and then commends this as a model to the Christians of his day. And what the Apostle thus earnestly commended, the people obediently followed. Hence it was the piety of the early Church partook so largely of the spirit of the Apostles. It was a piety, solid and severe, characterized by midnight as well as by mid-day prayers, by frequent sacraments, by continued fasts, by abstinence from worldly pleasure, often by a life of celibacy, by habitual almsdeeds, by voluntary penances for sin, by cheerful sufferings for Christ's sake, and by a singular innocency of life. So marked, indeed, was this last peculiarity, which is in truth but a summing up of the whole, that Tertullian declares of the Christians of his day, "Innocence with us is a necessary virtue; we understand it perfectly, as having learned it of God, who is the best Master, and we practise it with the greatest care, as being obliged to it by that Judge whom we must not despise." It is the just remark of an eminent historian, that from the time of their baptism these early Christians began "a new life, a life altogether spiritual and supernatural."

If, then, next to Scripture, or, as interpreting to us the written word, antiquity is to be our guide, let us remember, that the only proper Christian life, of which we find any trace in antiquity, is this life of the most habitual and careful self-discipline.

And such a life does our Church now most earnestly commend to us. Governing herself in this, as in other matters, by antiquity, she has amply provided the means for all the more important *external* acts of self-discipline, whilst she has most solemnly enjoined upon us such as are *internal.* Let us look closely into this matter. What means her order for daily morning and evening prayer? Her provision for frequent communion—once at least on every Lord's-day, and at certain seasons for every day, during a week together? And who does not know how anxious, how truly anxious, were the framers of our Liturgy to perpetuate the weekly communion? What mean the long Lenten fast, and the Friday fast throughout the year? What the series of festivals, commemorative of saints departed? What, I ask, are these things but so many gracious provisions of our spiritual mother, to enable us, by external acts of discipline, to train ourselves in the ways of God.

And then, again, how solemn her admonitions to such as are internal.

"My duty is, (she says to her children, from time to time,) to exhort you to search and examine your own consciences, and thus not lightly, and after the manner of dissemblers with God;" but seriously, by the rule of God's commandments, in will, word and deed; and that not only as regards God, but man also, and whereinsoever ye shall perceive yourselves to have offended, there to bewail your own sinfulness, with full purpose of amendment of life—and to make restitution and satisfaction for all wrongs and injuries done by you to any other; and to be ready to forgive others who have offended you, as ye would have forgiveness at God's hands. And if there be any weighty thing, any deep or deadly sin, lying upon the conscience and disturbing its repose, then she bids us go to some minister of God's word, and open our grief, that we may receive such godly counsel and advice as may tend to the quieting of our conscience and the removing of all scruple and doubtfulness.

Why, here is the very sum and substance of the system of the ancient Catholic Church, requiring only to be duly regarded, fully appreciated, thoroughly carried out, and we are at once in entire accordance with the best days of the Christian Church.

The same conclusion, too, will be arrived at if we consult the other offices of the Church, those especially for Baptism and the Visitation of the Sick.

In all, you will observe, there is not one word about "believing only," in a very common acceptation of that term, in order to be saved, or, of "rolling off" our sins upon the Saviour, and going on our way rejoicing; but it is all part of a system of the strictest *self-discipline,* involving solemn vows, fearful renunciations, careful self-scrutiny, humiliation, contrition, confession, reparation, restitution, reconciliation, and above all, a life by rule. Such, manifestly, is the system of our Church, and she has none other. Her language every where to her children is, repent of sin and keep the Commandments in thought, word, and deed, through Jesus Christ our Lord.

If we would have further evidence of this, we have but to consult the writings of her best Divines, those burning and shining lights, Andrews, Ken, Sanderson, Taylor, Wilson, Sherlock, Nelson—or to study the lives of her holiest sons, her Herberts and Ferrars, and Hookers and Hammonds.

I lay it down, then, as an indubitable truth, that the Church has no system of practical theology but this; attempt to introduce any other and you are crossed at every point; you mar her Liturgy, render unmeaning her offices, and fritter away her Sacramental character.

Admitting, then, that this is the system of the Church; a system based upon antiquity, and illustrated by the Apostles in their own practice, it may here be naturally asked, *how it may be carried out* amongst ourselves—what are its *leading details,* and what we might hope would be its *results?*

All-important as are those questions, I can here but imperfectly answer them, and attempt only rudely to sketch out the more prominent parts of such a system. And in doing this, let me add, that I regard myself much in the light of one walking with you through some ancient library, and here and there taking down from its shelves some neglected volume, from which to gather at least a portion of its forgotten wisdom.

The *first* thing, then, that would seem to be essential in a practical system like this, is a deep sense of *accountability to God*—to realize, as far as we may, and to employ all means for this, that we have an account to settle with God; that our whole life, at the last day, is to be brought under review; that every thought, and word, and act is to be scrutinized; and that upon the results of this scrutiny will depend our everlasting welfare or wo.

Secondly, To determine to *deal honestly* with ourselves, not to blind conscience, but to enlighten it; to desire to see ourselves as God sees us; to know the worst of ourselves now; to dare to examine our lives, to question the sincerity of our professions, to scrutinize our motives, and to be ready to endure any pain, or to make any sacrifice, so only we may avert the wrath, and secure the favor of God.

Thirdly, To begin *to live by rule,* not to leave to accident the course of our lives, but to endeavor to regulate and direct them; and this, by some such definite acts as the following:

Stated *private prayer,* in the morning, in the evening, and at noon-day.

Daily meditation upon some short portion of God's word; and this, in union with mental prayer; such meditation always being, not to improve ourselves in learning, nor to gratify curiosity, but to hold communion with God, through his Word, and to quicken the Divine Life in our souls.

To use watchfulness in all our actions during the day, that no word may be spoken, nor deed done, nor, if possible, thought entertained, that may cause sorrow to our souls at night, and need to be blotted out with tears.

To make *God's glory the one end and aim of all we do;* and for this purpose to avoid all self-seeking and self-pleasing—the curse and crying sin of our day—remembering always that we have a Master in Heaven, whose we are, and whom we are bound to obey.

To be ready always to *endure hardness,* as good soldiers of Jesus Christ; to practice cheerfully such self-denial, privation, and toil, as are required of us by our condition in life; and where these are not required of us in any high degree, there to impose upon ourselves, of our own will, what may be a substitute for them, that thus we may ward off the evils of sloth, luxury, and licentiousness, and be ever prepared for duty.

To deal with our sins in particulars, and not merely in generals. One by one, separately, and in detail, to take in hand such as beset us, and seek to subdue them; never suffering ourselves to become oblivious of sins that are past, as though we could be sure that God had forgotten them, but ever, from time to time, renewing the recollection of them, that we may thus perfect our repentance, and cultivate an humble spirit.

Not to be deterred by the fear of self-righteousness, from practising upon ourselves a holy "*revenge*"—a revenge for sins we have done but cannot undo, for evils we have wrought but cannot obliterate, and the marks of which still lie deep upon the soul. "Behold," says the Apostle to his Corinthian converts, "Behold this self-same thing, that ye sorrowed after a *godly* sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what *revenge!* In all ye have approved yourselves to be clear in this matter."

And as we seek to master our sins, not only collectively, but in detail, so likewise *to cultivate the virtues* of a Christian life *separate and singly*—first one and then another, until we come behind in no grace that may adorn the sacred character.

And for this end, both the subduing of sins and the attaining of virtues, to employ those ancient, and well-tried, and Scriptural, and Catholic means—*fasting* and *almsdeeds*—means commended by our blessed Lord, as having an efficacy peculiar to themselves, and like the efficacy of prayer, availing with God.

Moreover, to add to these private acts of devotion, an attendance upon the *Daily Public Prayer* of the Church, and where it may be done, upon at least a *Weekly Communion.* If our Lord be specially present in the Sanctuary, and most especially in the Holy Eucharist, there can be no proper substitutes for these, and no solid growth in grace where they are neglected.

All these, acts, however, will fail of their adequate result, unless we unite with them all the habit of daily and weekly *examination of conscience.* That is a matter of prime and imperative necessity. No duty must take precedence of this in our estimation, none be preferred before it, and any other neglected rather than this foregone. Such has been the method of saints in all ages. With prayer and the frequenting of Sacraments, it has been the great means of their spiritual advancement. Not otherwise can there be an adequate self-knowledge, an habitual penitence, the thorough extirpation of vices, an effective watchfulness against temptation, or the formation of strictly religious habits. Almost the beginning, middle, and end of a religious life, is this examination of conscience. Involving in itself the nature of prayer, it likewise in a degree accomplishes what it prays for; the only proper preparation for sacraments, it draws after it something of a sacramental grace, whilst no sacraments can avail where it does not prepare the way.

And nearly connected with this, in the matter of self-discipline, is another point of high moment, I mean *the ready and determined following of the dictates of an inward monitor.* It is the voice of God that speaks to us in an enlightened conscience. Our inward promptings, therefore, are ever to be listened to, lead us whither they will, so only it be in accordance with that unalterable Divine law, whose lessons they apply to the soul. Whether then their whisperings be to this course of life or that, to the much-cumbered state of Martha, or the more spiritual life of Mary, to greater self-devotion, or to less arduous and self-denying labors, they demand of us the most careful heeding, the most upright, honest, and manly dealing; and any failure here must embarrass and check, and until exposed and rectified, most seriously impair our spiritual life and training.

Hence, finally, it comes to be so necessary a part of our duty, if we would use all means for our advancement, to seek often the impartial judgment and guidance of others, and especially of such as are older, wiser, more experienced and better-disciplined than ourselves. We are all poor judges in our own cases, and in times of perplexity need to be taught even of one another, and to this end to put away all needless reserves, to show our weakness, "confess our faults," and humbly seek, and thankfully receive, and conscientiously abide by, the calm, and dispassionate, and enlightened, and faithful guidance and direction of a brother and friend.

Such, brethren, would seem to be the more necessary parts of a system of self-discipline. In stating them, I cannot but be sensible how dry, and meagre, and unsatisfactory they must appear; and yet they are, I apprehend, the proper and legitimate details of that system which the great Apostle practised himself, and inculcated upon others, and which the Christian Church hath ever found to be its life and its defence. That this systematic life may seem too formal and severe for many of us at first view, is like enough, but what, that is great and influential for good, that is not encumbered with much form and many details? and then what life more severe, and toilsome, and self-denying, and self-renouncing, than set forth by our blessed Lord, and illustrated in his own person. Why that pilgrimage upon earth of homelessness, and poverty, and want? Why those acts of self-denial, and obedience to all constituted authority? Why those midnight prayers and long-continued fasts, and voluntary acts of humiliation? Why, I say, these things, but as an example to us, that we in our measure and degree might do as He had done.

And then those meaning passages: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "If any man love father or mother, or wife or children, or houses or lands, more than me, he is not worthy of me." And again—"If thy right hand offend thee, cut it off and cast it from thee—if thy right eye offend thee, pluck it out and cast it from thee." "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

How, moreover, it may be asked, does this careful and disciplined life differ from that adopted by St. Paul—wherein to hunger and thirst, and cold and nakedness, and tumults, and stripes, and imprisonments, he voluntary added, "fastings often?" How is it at variance with the example he proposes to others, when he states so plainly his own practice of keeping under his body and bringing it into subjection, lest that by any means when he had preached to others, he himself should be a castaway?

It is true, my brethren, that there are great *difficulties* in this life, and greater now, perhaps, than ever before; but they who have sought manfully to encounter them, assure us, that day by day they lose their power, and assume a less repulsive aspect; and and at last win us to their embrace by their fitness, beauty, and adaption to such as would live godly in Christ Jesus.

REV. DR. FORBES.

From the Family Chaplain.

BISHOP WHITE.

From an Address of this ever venerated Father of our Church delivered twenty years ago "at the Commensement of the General Theological Seminary," we extract the following lessons, in which all readers, of all "sorts and conditions," may find wherewith to stir up the pure mind to greater love of Truth and Peace, and to strengthen and direct the honest heart.

IN RELATION TO BRETHREN IN THE MINISTRY:—"There may be competition for the same preferment: and in this case, while the maxims which prevail among honorable men in civil life, are sufficient to restrain them from every thing offensive in language and in deportment; one would hope, that the like restraint would be operative on the minister of the Gospel; who possesses higher inducements, in consideration of the interests of eternity.

What much increases the danger, and applies not only to the case of competition, but to that of settled ministers, whose merits may be differently appreciated by their respective partizans, is the possibility of the excitement of unsocial passions in the minds of those whose causes they variously espouse. There are not a few who imagine that they cannot manifest their preference of a favorite minister, without hostility to another, and perhaps to several of his brethren: and hense arise mutual jealousies, and slander of reputation. To all intruders of this sort, with their tales and their other expedients for the producing of irritation, there may properly be in the mind of the minister some such replsive sentiment as that in the saying of our Lord to St. Peter—"Get thee behind me, Satan:" and if he should not express any thing of that kind in words, he ought not to fail, in some way to intimate dissatisfaction and discouragement. He will not be prepared for this, if he be subject to jealousy and envy on account of talents or of attainments possessed by a rival brother; and if, on the contrary, he be not ready to give a full scope for the exercise of both. In his deliberate judgment, the reputation for them may be greater than there is ground for. In this he may mistake; and therefore, let him leave to time to develope the errors of others, or to convince him of his own.

He will occasionally hear faults charged on some of his brethren; one, perhaps, for not being sufficiently possessed of the spirit of his profession, or for levities in conduct; or on another, perhaps, for not sufficiently inculcating the prominent doctrines of the Gospel, but contenting himself with a moral kind of preaching, reaching no further than to a decorous ordering of the conduct. Setting aside, that in either case, the censure may be in opposition alike to truth and to charity; yet, even under certainty of the contrary, let there be care to keep aloof from joining in such invidious charges. In the first instance, it should be on the principle intimated by St. Paul—"Why dost thou judge thy brother? To his own Master he standeth or falleth." In the second instance, there should be the same caution; not only because of reports to the effect, rashly or malevolently raised, and made the cover of superadditions to those sacred truths; but because it is better to discountenance such want of faithfulness, by the opposite declaring of the whole counsel of God; unless when an intimation can be given privately to the party, without its being liable to the imputation of impertinence or of uncharitableness. Under this limitation let the young minister be guarded in his application of the distinction so current, between the preaching which is evangelical, and what is wanting in that attribute. Be it acknowled, that there is a foundation for the distinction; and that there is sometimes a desertion of duty, in this respect.—The counsel given, is against the application of the distinction even made with truth, under any circumstances, in which no useful purpose is likely to be answered by it; and much more, when it is without foundation, but designed for self-exaltation, or for some party purpose, perhaps cherished under the cloak of a specious Pharisaism. It may be sometimes popolar, to aim at the building of a character on this foundation: but, in all probability, the character will not be lasting; and, at all events, it will have been unfairly acquired.

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September 5—yly. WILLIAM ASHKETTLE.

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December 4—tf

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November 13th.

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November 6—3m

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October 9.

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Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,

Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

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The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

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REV. SETH DAVIS, A. M., Principal.

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August 28—eaw

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